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A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

VOL. III. No. 23.

NEW YORK, SATURDAY, OCTOBER 3, 1891.

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The Literary Digest.

VOL. III. NO. 23.

NEW YORK.

OCT. 3, 1891.

Entered at New York Post Office as second class matter.
Published Weekly by FUNK & WAGNALLS, 18 and 20 Astor Place, New York.
London: 44 Fleet Street. Toronto: 86 Bay Street.
Subscription price, \$3.00 per year. Single copies, 10 cents.

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The Reviews.

POLITICAL.

THE BRITISH IN EAST AFRICA.

THE MARQUIS OF LORNE.

Nineteenth Century, London, September.

MUST not British policy and interest march abreast into whatever region of Africa we are led? Can we dissociate the Cape's desire to rule from Table Bay to the Zambesi, from the desire to win influence at the sources of the Nile— influence to be used in suppressing slavery and opening the populous country to the goods of Great Britain? Nominally, at the beginning we may do so; but soon it will be impossible to distinguish them. Behind the scheming politicians, anxious to trip their adversaries, stand the public, who look at broad facts, and who can see where their traditionary policy of introducing freedom into the dark places of the earth can be followed, without too great an "enlargement of responsibilities"—nay, with a hope that those responsibilities may turn out an investment loved of man as well as of God. The British Africa that will give our people another market for their goods

will extend, for the purposes of commerce, from the Cape to Alexandria, from Zanzibar and Mombassa to the settlements at the mouth of the Congo. It will not be all under our flag; but our flag will fly on a continuous series of stations from south to north, whether our friends of the Opposition like the prospect or not, before another generation has come and gone.

New outlets for trade—in the far south new outlets for settlement—everywhere new outlets for that propaganda of freedom and beneficence which is begun by missionaries, followed by merchants, and acknowledged, however unwillingly, by politicians—when they find it suits their palavering purposes. Yes, the thing has to be done, because it is ordered by a higher power than the wire-puller. It is not by our hands in England alone that the determining moves may be made; other Governments, both foreign and colonial, have a hand in the matter, and would accomplish the design, were we to fold our hands and do nothing. But it is not in us to do nothing. What, then, had best be done? We had better enter Africa with the golden bayonet than with cold steel. The money wasted in the pursuit of Osman Digma at Souakim would have been sufficient to buy out every Arab slave-dealer in Africa. Are we to go on forever spending money on a flotilla cruising on the coasts, to check slavery? The number of slaves freed by it has averaged about a hundred and fifty a year; while more than four thousand have been freed by the young East African Company in their brief career of eighteen months!

Any mere blockade can be "run." What cannot be "run," is a broad track of civilization, cutting across the paths of the slave-traders. This a railroad to Lake Victoria, the command of its waters and of the Nile as far as Lado, would give us. After this line is made, there can be no more slave-running towards the East coast. Towards Morocco the trade may flourish for a short time yet, but France and Belgium will soon be closing those outlets from Central Africa. The *onus probandi* how slavery can go on after that road is built, lies upon our obstructive friends. They have to justify before the country their action in retarding this enterprise.

They will say that the merchants want only their own gain, and don't care a fig for slavery. They will declare that domestic slavery flourishes under the Boers who support or have to be conciliated by the Cape Government, and that domestic slavery remains among the Arabs where the European "spheres of influence" lie. This will scarcely serve them. Throughout the British sphere of influence in East Africa it has been insisted that domestic slaves be allowed to purchase their freedom, and this is so managed that the process is a very brief one—as brief as is consistent with the desire to avoid that war and bloodshed which an arbitrary use of power would bring about with tenfold suffering to the domestics. The slave-running by the Arab merchant is arbitrarily stopped, and the miserable victims are instantly freed. Do the "no responsibility men," who desire to be responsible for nothing, either in Ireland or Africa, dream that the Boers, too, will not be forced soon to give a fair wage for a fair day's work? If they do, they and the Boers make a like mistake. The British march into the interior, slow though it be, and encumbered by the torpid shufflers at home, will drive forth these evil customs and horrid cruelties as the morning drives the night.

Emin Pasha with a German force is doing good work on the south shore. We, with a force under Lugard, are pacifying, quieting, and getting into good shape the northern shore. Given peace and our presence, the country will quickly right itself. A good trade can be made with ivory, with gums, with cattle, and possibly with minerals; and for imports we shall

find a large market for cottons, salt, and implements of all kinds.

The customs revenue of the coast ports already exceeds by a considerable sum the rent given for them by the British to the Sultan of Zanzibar; which revenues must necessarily increase as roads are opened into the interior. The rivers, Tana and Juba, give access for steamers to rich districts. M'Wanga, the King of Uganda, has visibly improved in manners during the very short time Lugard has been able to devote to his reformation.

Is it manly, is it just, to pause and falter and throw obstacles in the way of the regeneration and improvement of these people? Even if it be insinuated that we are doing it all for our own benefit—is our own benefit so wicked a thing? The earlier years of this century saw England assume the task of bringing freedom to the miserable among the Africans, and we shall not see her in these closing years turn back when the heart of the evil, whose foul wings she has hitherto only clipped, may be reached and paralyzed.

AN ARTICLE OF FRANCESCO CRISPI.

BY AN EX-DIPLOMAT.

Nuova Antologia, Rome, August 16.

NEARLY all the European press has busied itself lately with an article published in the *Contemporary Review* for August and signed by the Deputy Francesco Crispi. The article is entitled "France, Italy, and the Papacy." The gist of Signor Crispi's contention is that, first and last, especially since the conclusion of the Triple Alliance, the French Government and diplomacy have supported the aspirations of the Vatican for the restoration of temporal power; that Italy rightly had a feeling of resentment and looked for the means of defense. It was to fortify herself against the probable and perhaps proximate compact of France and the Vatican, that Italy made an alliance with Austria and Germany; and it is the fear of this always probable compact which keeps alive the disagreement between France and Italy. If anyone is to be blamed for this disagreement, assuredly it is not Italy, and if France wishes to put an end to the discord between the two nations, she must first of all have done with the cause which produces it.

In support of this thesis, the Deputy Crispi declares that in 1887 there was a strong probability of a reconciliation between the Italian kingdom and the Pope, when negotiations were brought to an end by a letter received at Rome from Monsignor Rotelli, Papal Nuncio at Paris, who wrote, under date of August 14, 1887, to Cardinal Rampolla, to warn him that the rumors of a reconciliation between Italy and the Vatican had produced bad results in France and aroused profound dissatisfaction. Monsignor Rotelli went on to say: "The unity of Italy is an anachronism; the populations of the several parts of the country are hostile to each other; discontent reigns in various parts of the Peninsula; the most that can be effected is to make a confederation. France and the Holy See united could quiet the disturbing elements and allow the population to organize itself into autonomous States, formed in accordance with their aspirations and their interests, as they may be affected by their topographical position. The Pope would have in Central Italy a State better shaped than the one he formerly had. France is ready to act on the first hint that the Holy See will unite with her. If the Pope leaves Rome, it will be possible to reopen the Roman question."

There might have been some persons who would have been blind to the fact that Signor Crispi was trying to give body to a shadow, had he not, for some inexplicable reason, opened their eyes, by adding in the *Contemporary* these comments on the letter he cites. He says of Monsignor Rotelli: "He was a madman who wrote these things. He calumniated the French Government even at the Vatican." Still further Signor Crispi

adds: "I am obliged to believe that the Pope was not aware of all these infernal manœuvres."

These admissions make it impossible to attach any importance to Rotelli's letter. At the touch of these concessions the edifice built on the letter tumbles to pieces like a house of cards.

There is no worse thing for a diplomat, said Count Cavour, than to get the reputation of being a Utopian. Signor Crispi—be it said without any disrespect to his person—appears to be a Utopian, when he shows that his mind is so possessed with the conspiracy of the Vatican and France against Italy.

Nevertheless, the question, viewed in its general aspect, is so grave and important, that it deserves to be considered by us Italians with larger views and more acute political discernment. It is manifest to-day that one of the indispensable conditions of our peaceful possession of Rome, is to admit without hesitation the moral force of the Papacy, and the great weight attached to that force by all States, Catholic and non-Catholic, both in Europe and America. During the last few years we have seen the principal States of Europe, one after another flatter the Vatican and try to gain its good will. It is known by report that when there was question of the conversion of the property of the Propaganda Fide, no foreign minister interested himself so much in opposition to that conversion as the Minister of the United States of America. No one is likely to forget that the Emperor of Austria has chosen to bear the imputation—so painful to a gentleman—of being discourteous, rather than give offense to the Pope. Every one is aware of the importance that the Government of Queen Victoria attaches to having the Pope on its side, in respect to the Irish troubles. The Russian Government has clearly manifested its wish to be on good terms with the Vatican. Germany has not only made cordial peace with the Pope, but as a mark of honor chose Leo XIII. as arbiter between it and Spain in the affair of the Caroline Islands. It is folly to suppose that other States are going to change for our convenience their views as to the importance of the moral force of the Papacy. The best thing we can do is to let all other nations make such arrangements with the Papacy as their interests may dictate, without being disturbed by any proof of devotion or respect for the Head of the Church. We should rather discern in this devotion and respect, a sentiment worthy of honor, and a legitimate guardianship of vital interests. There is more reason for our pursuing this course in regard to France than in regard to any other nation, for all her traditions for centuries point to a good understanding and friendly relations with the Papal See.

Besides, all discerning men must perceive that the restoration of the temporal power of the Pope, even with the aid of France, has become impossible. Great human events, like the great transformations of nature, are accomplished very slowly; but, once accomplished, they are irrevocable. The temporal power rose from humble beginnings to a great height in the time of Hildebrand. Since that time it has been constantly declining. The cannonade of the Porta Pia was but the manifestation of a fact, which had been preparing and foreseen for centuries. The acts of September 20, 1870, in the eyes of thinkers, were simply outward signs that the temporal power was dead beyond the power of resuscitation.

It is not any understanding between the Vatican and France, which holds that country and Italy apart. That separation is due more to our own errors than to anything else. Not the least of those errors is that we keep alive the Roman question, by expressing constantly fears of losing Rome. The constant allusions, now veiled, now open, to Rome, as a treasure, which we can lose by one means or another, and about the defense of which we are in anguish, reveal a very defective political education. We should show that threats about Rome do not disturb us in the least. Every one ought to know by this time that Italy, mistress of herself, is exposed, undoubtedly, like all

other nations, to the dangers of a war, which may be fortunate or disastrous, but which can never lead to the complete dissolution of the State. Many times has Austria been on the brink of an abyss, yet no one ever supposed that Vienna could be taken from her. After Jena no one thought that Berlin could be torn from Prussia; after the events of 1815 or 1870, no one imagined that France could be deprived of Paris. "Rome is intangible," were the words of our King some years ago, and so she will remain for centuries to come—as long at least as there is in the world a Kingdom of Italy.

THE SIBERIAN RAILWAY.

GENERAL N. A. WOLOSCHINOW.

Russische Revue, St. Petersburg, July.

UNDER pressure from Europe and America, China has at length opened her doors to the foreigner, and Japan has awakened from its century-long slumber. Our neighbors on the Pacific coast are electrified into life, and exhibit a feverish activity. America, England, France, and Germany are engaged in the struggle to secure a foothold for themselves within the newly opened gates of China. Steamers plough the sea in all directions, carrying European wares, and return freighted with tea, silk, and other Chinese products.

One need not be a prophet to predict confidently a rapid development of trade between the 400,000,000 of China, and the 360,000,000 of Europe.

China lives its own isolated life, affording a strong contrast to Europe in its food, its clothing, and its occupation. The European who goes to China finds himself in an entirely new world, and the Chinaman who comes to Europe sees much which is at first entirely beyond his comprehension. The greater the contrast the greater the impulse to trade; and this consideration leads to the inference that the trade between China and Europe in the not distant future will be measured, not by millions, but by tens of millions of *puds*. This is the general estimate of the growing importance of commercial intercourse with China. Not merely States, but private firms are making untold sacrifices to secure a foothold in the open ports. The Government of Canada spared no costs in the construction of the Pacific railway, and the English Government gave considerable subsidies for the development of steam communication between Canada and China. Under these circumstances it is easily intelligible that not only England, but also all other Powers glance at Vladivostok with ill-concealed envy. This envy prompts to tortuous ways, and the exertion of every effort to create divisions between us and China. The Chinese newspapers are full of English articles designed to show how weak we are in the Orient, and how advantageous for China our South Ussuri region would be. There is no doubt that for the present China turns a deaf ear to this insidious advice, but there is just as little doubt that these conditions will not always prevail. A spark may serve to blow up a magazine, and a little misunderstanding may suffice to put an end to our century-old peaceable relations with China.

The Siberian railway was not designed to create divisions between us and China; on the contrary, we need it to cement our long-established friendly relations with her. When China realizes our power on the Pacific, she will turn a deaf ear to those who seek to create differences between us. Apart from that, Vladivostok is a stronghold to be coveted by every naval Power. Like Sebastopol, which, situated on our borders, fifteen hundred miles from Moscow, was once made the scene of operation of hostile Powers, so will Vladivostok some day certainly be subject to a like demonstration from European enemies. This is a fact which must be borne in mind in every discussion of the Siberian railroad. In whatever way we may build it, we must build it quickly; we must build it so that Vladivostok shall be securely and conveniently connected with Russia within a period not exceeding six years. In the deci-

sion of every question concerning the construction of the Siberian railway, these facts will be borne in mind in such measure as the fame and glory of Russia are dear to our hearts.

Two Governor-Generals of Siberia, General Adjutant Baron Korff and General Lieutenant Count Ignatief, saw clearly the importance of Vladivostok in the development of Russia; but the unfortunate financial conditions in 1886 necessitated their limiting their proposals to the construction of railways between Ussuri and Vladivostok, between the Amoor and the Ab. As these lines connect the river basins, they provide for unbroken steam communication between Russia and the Pacific, and admit of the transfer of troops and material from the Volga to Vladivostok in the space of six weeks, instead of, as formerly, a year and a half or two years.

Since that time, however, there has been a growing sentiment in favor of continuous railway communication; but before taking up the discussion of this question, it is necessary to have in mind a clear conception of the purposes to which it is to be devoted. There should be no mistake about the prime purpose the railway would be designed to subserve; minor purposes may be left to adjust themselves.

A glance at the map of Siberia suffices to show a complete network of mighty rivers flowing from south to north. Involuntarily we realize how wide Siberia is from east to west. If we now draw a line of demarcation through it to indicate the northern boundary of the cultivatable area, the necessity of an unbroken line of railway communication is at once apparent. North of this line is the domain of the trapper and the nomadic Tartar. South of it lies a vast region capable of permanently absorbing all the surplus population of European Russia, and obviating the necessity of sending Russian subjects to Africa or Australia to relieve the pressure at home. The object of a great unbroken line through the whole region is not simply to foster the development of agriculture in Southern, or gold mining in Northern, Siberia, but to negative the unfortunate influence of enormous distances, to press this long narrow region together, as it were, to bring the Pacific Ocean nearer to European Russia, and to bridge the gaps between the many rivers which flow through the fertile regions. If we can achieve this in the short space of six years we shall have accomplished the first great object of unbroken railway communication through Siberia, and placed ourselves in a position to protect Russian interests on the Pacific.

If we were now able to construct a railway which could accomplish a speed of 30 versts an hour, and transport traffic at a tariff of $\frac{1}{100}$, we could certainly secure a goodly portion of the world's traffic and awaken Siberia to a new life. In a word, everything depends on our capacity. If we lay down a plan of operations based, not upon some used-up model, but in adaptation to local conditions, without losing sight of the main purpose of the line, the Siberian railway could certainly be worked at an incalculable profit.

THE TRUE RUSSIA.

BY A RUSSIAN.

La Nouvelle Revue, Paris, September.

IN France, as well as in Russia, much has been said and published about the friendship between the two great Nations. Nevertheless, are the French acquainted with the Russians? Every Russian has a doubt about such acquaintance, when he reads the French journals; and the doubt is the more painful, the more devoted he is to France. In fact, how could the French become acquainted with the great Russian people, separated from them by a hostile Nation? The French do not often have opportunity to come in contact with us. In vast and noisy Paris, they meet but a small number of our countrymen, and these cannot by their opinions and sentiments represent with complete exactness the true dispositions of Rus-

sian society. The specimens which are met with in Paris do not always do us honor.

The French, then, can know us only through our literature and through what is written and published by the press correspondents—Frenchmen who often take Russian pseudonyms, a fact which does not increase their ability to become acquainted with our country, our national character, our tastes, our inclinations, in a word, everything which our moral state comprises.

The Russian writers, most translated into French, are Count Leo Tolstoi, Tourgueneff, and Dostoievsky; but these are not of our generation. They have been brought up with other principles, other tastes (perhaps, alas! better than ours). They are ideologists, dreamers, aspiring to something unknown, and allowing us to suppose that this something was the moral enfranchisement of the Russian people. The writings of these men do not give a true idea of contemporaneous society.

What is the physiognomy of contemporaneous Russian society? To what does it aspire? These are questions which it is difficult to answer. For a society to know itself as it is, it must have organs to reflect its characteristics. In France, each journal, taken by itself, represents its own party only; but taken together these journals depict French society as it exists for the time. The Russian journals, on the contrary, do not give any idea of Russian society. Public opinion can be represented only by an independent press, and the press of Russia is not independent. Russians can be known only by living among them for several years.

Those who thus live among us and study us will see that the Russian is of a good, a generous nature, representing just the opposite of a European, who personifies egotism professed on principle. European Socialists are generous in theory only, through the necessity of appearing so in order not to show the motives of their egotism. We Russians, faithful to our national character, become Socialists, only because we profess, despite our apparent skepticism, an exaggerated faith in good independently of our personal interests.

This is why Socialists are recruited among the youth, always noble in their inspirations, but profoundly ignorant of practical life. As to Nihilists, there are now hardly any among us.

Sure of our strength, we are also sure of the great future which awaits us. This is why we behold with tranquility all the political dramas enacted in Europe, and listen with contempt to what is said about us. We have the conviction that, sooner or later, if Europe falls into decrepitude, we shall place ourselves at the head of the new civilization which will replace the old.

Thus, we live without any interest in politics, exclusively absorbed by our daily affairs, as observers ready to laugh at whatever occurs, as philosophers who consider life an immense theatrical scene where nothing can astonish us, or move us deeply. We cannot forget that what we see is nought but theatrical effect; that the curtain will certainly fall, and nothing will remain of this spectacle, sometimes comic, sometimes tragic.

Nevertheless, under this apparent indifference, we recognize two clearly outlined, well accentuated sentiments: a real antipathy to the Germans, and a deep, almost involuntary sympathy with the French.

What attracts us in the French is their vivacity, their courtesies, an indefinable nobility and chivalry; their character inconstant, but always wide awake, sincere in its passion, and easily aroused by everything which has an element of grandeur. We consider the French as the forerunners of European civilization.

Our sympathies for France did not begin yesterday. They date from the time of Voltaire, Diderot, d'Alembert, Jean Jacques Rousseau. Go through our villages and in nearly all the houses of the old nobles and landlords you will find

numerous volumes, solidly bound, of the works of the French apostles of liberty who preached the Revolution.

When the Revolution burst out in France a flood of emigrants inundated Russia. They had a hearty welcome in our country, and charmed by the grace and affability of their manners, we became thoroughly acquainted with the principal traits of the French national character, which strengthened the sympathy we felt before.

This strong sympathy with France was not weakened by the encounters with France in 1812 and in 1854; a fact which proves that it is not war which creates hatred between peoples, but the sentiment born of the difference of national characters.

Of this fact Russia and Germany are the best proofs; it is not a war of government against government, but an innate antipathy which makes enemies of these two peoples.

Between France and Russia there stands a strong and ambitious Power, equally ill-disposed towards both its neighbors. France has historical accounts to settle with this Power with which we have no ground of quarrel. Nevertheless, we are at every step annoyed and restrained by the hostile policy of Berlin, and the new bond between France and Russia is this hatred fed for centuries—the hatred of the Russian people for everything German.

The enemies of our enemies are our friends we can say, paraphrasing the well-known saying. No one in Europe, outside of Russia, can comprehend how thoroughly this hatred of the Germans is innate in all the Russian people, from the most enlightened classes to the humblest peasants.

SOCIOLOGICAL.

PROTECTION AND WAGE-EARNERS.

WILLIAM F. DRAPER.

Social Economist, New York, September.

OF all the much abused men in this country to-day, the one most abused is the American manufacturer. The farmer thinks he is taxed for the manufacturer's benefit, and the mechanic and operative that their small earnings are wilfully lessened by their employers; while both farmer and mechanic are more prosperous here than in other countries, and the manufacturer, if anything, less so.

An entire political party favors such revenue changes as will place our manufacturer at a disadvantage in our own market as compared with his foreign competitors; and the other political party seems to feel that the manufacturer exists to furnish funds to pay campaign bills.

I am moved to these remarks by certain passages in an article "Protection and Paternalism,"* in the July number of the *Social Economist*, which assume that the present tariff protects the employer rather than the workman, or at least to a much greater extent.

Now we manufacturers do *not* consider tariff protection to be protection of our profits. If we could pay as low wages as competing concerns pay in England, and buy our material and supplies—the products of labor—at the prices paid by our foreign competitors, we believe we could compete with foreign manufacturers without a protective duty. If not we could certainly establish works in England and retain our profits and our customers in this country.

We believe that this statement is true of American manufacturers in general. A recent investigation shows that the dividends of cotton mills average higher in England than here. This fact proves that the tariff does not protect our profits. It protects the wages of our workmen. This is the fact that should be made plain to workingmen in the tariff discussion, so as to prevent their killing the goose that lays them golden eggs.

Tariff protection by enabling manufacturing to be done here

* See LITERARY DIGEST, Vol. III., No. 15, p. 397.

in spite of higher wages, benefits the laborer many times what it does the manufacturer, whether the laborer also obtains still higher wages than now, and less hours, or not. If laborers by their vote remove this protection, many thinking men, and I among the number, believe that well established and solvent manufacturers would be substantially as well off under free trade as now, after the country had settled down to its new conditions.

But as an American, I am a Protectionist; firstly, because I believe the mass of our people will be vastly more prosperous if the present rate of wages in manufacturing industries be kept up, than if it were reduced to the foreign level, as it probably would be, were protection removed. Again, speaking from the point of view of personal interest, any such great economic disturbances as would be involved in a reversion to free trade would be generally disastrous to business men.

If the mechanics and operatives of this country generally, desire to take the chance of lower duties, or no duties at all, on manufactured goods, they should realize that the time will come when manufacturers will tire of holding the umbrella over them in spite of themselves. If anything is foolish beyond ordinary folly, it is the effort of a large part of the employes in protected industries to attack the system which gives them their present high wages; and it is no justification of such action to plead that manufacturers do not now pay as high wages as could be desired. No more wages can be continuously paid to produce an article than said article can be sold for. Tariff or no tariff, this limitation will remain in force.

I believe in high wages, and I believe in protection, because it renders high wages possible; and I believe in shorter hours of labor and in every needed and proper protection for the working man.

But I do not believe in manufacturers being called upon to stand and deliver, under penalty of having their industries crippled by the free-trade votes of their employes.

[The editor of the *Social Economist* remarks in reply, that Mr. Draper misunderstood the complaint, which was not that the tariff affords more protection to manufacturers' profits than to workmen's wages, but that the average manufacturer erroneously creates that impression in the laborer's mind, by his mistaken opposition to all forms of protection directly applied to workingmen. "Employers," remarks the *Economist*, "have no difficulty in seeing that protection to their opportunities promotes also the welfare of laborers, but they fail to see the equally important truth, that protecting the opportunities of laborers also promotes the welfare of employers."]

WORKINGWOMEN VERSUS WORKINGMEN.

ANNA W. READING.

The Chatauquan, Meadville, Pa., October.

I TAKE for granted that there is a marked change in the position of women before the world. Thousands of them are about to take places as bread-winners in occupations which not so long ago were pursued by men alone. Some women of means, it is said, will follow these occupations, not for a livelihood, but with the hope of becoming prominent therein.

There seems to be a general misunderstanding as to how far women can go in their altered position. They can keep only that which they show themselves capable of holding. At the same time they are obliged to be judged by their past history, and that offers nothing from which can be predicated their chances of success in careers new to the sex.

There is a constant appeal by certain women that justice be done them by men; but these women overlook the fact that their most bitter opponents are often to be found among the ranks of women. Men have an inherent respect and appreciation for honest work, both mental and physical, and will not deny the results of it, no matter whose work it is. Very

different is it with women, who entirely lack appreciation of labor, as labor.

Moreover, in the case of men, no career is open to them in which they are not surrounded by coworkers, striving for the same goal, with whom they must match their best powers of body and mind. All the while men watch each other closely, so that, if one is successful, they may imitate his methods, or, if unfortunate, avoid his stumbling-blocks. Thus men do their work under the eyes of their fellows, subjected to criticism at every turn.

All this is absolutely foreign to women's experience. What they most need is the impartial judgment of their work, as work done, not as "women's work."

Women who have chosen to place themselves in the position of following what have until recently been the careers of men alone, will have to accept, I take it, a certain amount of loss of consideration which has heretofore been shown to their personality, and assume at the same time responsibility for mistakes which, it is to be feared, they are sure to make.

There is danger, besides, of going too far. Women forget that even though absolute equality of legal rights with men be assured them, there remain certain physical and natural duties to which they are born, that cannot be thrust aside without the loss of that which makes women the sovereigns of the world, even though it be thought that they hold their kingdoms at the price of individual slavery.

It cannot be denied that there is a lack of sympathy between women who work and those who do not. Among men there has ever been some community of interests; politics, for example, where they meet on common ground, and where they learn to measure their power as fractions of a unit. Women have not yet become accustomed to combine for any purpose.

An important question is, what effect the changed condition of things here discussed will have on the relations between men and women. There has always been a great difference in the training to which the two sexes have been subjected. Boys have been encouraged and taught to develop mind and body in proportion; the motto commended to them is, *Mens sana in corpore sano*. A reverse course has been marked out for the other sex. At the time that girls most needed to have their lungs filled with pure air, and their minds fixed upon anything rather than themselves, they have been cribbed and cabined in body and mind.

From the start, boys are taught to be self-reliant, to stand on their feet, and to fight for their convictions. They are accustomed to give and take hard knocks; so that the bumps on their foreheads teach that they must show, even if they do not feel, a respect for the opinions of other boys. All this is wholesome training. It trims off useless and jagged edges, leaving a clear, definite plan of life, which is not changed in a man's career by the accident of marriage.

Whether the restrictions placed on women are needed or not is a question which has been much argued. Those restrictions are by some considered severe. Under the old Roman law, a woman was transferred with all her property by the father to the husband, and even the children she bore him could be put to death by him. Blackstone says, "The very being or legal existence of the wife is suspended during marriage." He adds that she is liable to be sharply chastised with whips and sticks. Since Blackstone's time, however, the law has shown more respect for woman's purse, at least, as it is constantly giving more freedom to married woman, so far as their right to acquire and hold property is concerned.

Whether the new order will be more conducive to the welfare and happiness of humanity, it will take years to show. It may be that man needs the weight of responsibility to hold him steady to his course (as a ship needs her ballast) when he is sailing over what is too often the stormy sea of life. This and much more can be proved by trial only, just as it needs an actual test to show whether absolute freedom may not have

the bad effect of making women throw off all restraint, after being so long totally helpless, so far as having the power of making their own conditions with life as independent factors in the world.

It must be accepted as a foregone conclusion that in this new movement there will be many things done which will be bitterly regretted, many duties neglected, and many assumed, for which women have neither the aptitude nor training requisite to success. Success is the only touchstone by which women can hope to have the stamp of approval placed on their work by the world which, they will do well to remember, is made up of "all sorts and conditions of men" and women.

THE RIGHT OF EVOLUTION.

MONCURE D. CONWAY.

Monist, Chicago, July.

I LISTENED to William Morris on May-Day when he announced to the motley crowd around him in Hyde Park that the workmen are slaves, rich men their owners—their natural enemies—and existing society a war; and I thought that under his leveling scheme no dreamer, no poet could have the culture necessary to bear his literary fruit, and that little by little we might bid farewell to the beautiful dreams that clothe the dry bones of life with beauty.

Such is my impression of every scheme of constructive Socialism. I recognize the evils that give rise to such schemers. I feel their urgency. Their strong appeal to our humanity might silence criticism of their crudity were their method evolutionary. But when a theory adopts the revolutionary method, when it proposes a complete irreversible overthrow of existing institutions, it is necessary to ask whether its own system would be any improvement on the old.

It may be said that English Socialism does not advocate violence. But violence is only an incident of revolution. There never was a revolution in which the fighting did not come as a surprise. It is a declaration of war to deal with the whole existing order with hostility, with acrimony and hatred, as wholly bad. Such order is thereby sentenced to death; its execution is merely a question of power.

Even assuming a revolution unattended by violence, only extorted from authority by fear of violence, what can be gained? What new materials with which to make the earthly paradise? None. We see what men are, what motives now rule; such and such parties, politicians, official people, "400" people; a vast population of working people who have no definite principle of social equality, much less of fraternity. Revolutions pass and leave you the same old human nature. Where is Socialism to get a cabinet of angels to administer the new order—run the farms, public works, railways, and so on—without selfishness, jobbery, personal ends, or corruption?

But we are told that the selfish forces of human nature can themselves be revolutionized. The early Christians did certainly give up their private possessions and had all things in common. But this was possible only because they believed that the world was just coming to an end.

The modern Socialist can appeal to no such superstition; and yet, though many of them believe themselves infidels, their movement is the afterglow of Christianity. Their method is millennial. They look for the destruction of the old political world in much the same way as the early Christians looked for the destruction of the physical world. There is to be a grand transformation scene. Some Bellamy is to sound a trumpet, a lucifer match is to be scratched, and, puff! Away go all the pomp and glories of this world. The high are to be laid low, the low raised high, and a new social kingdom to be established.

Nearly 250 years ago the English people began a revolution which presently beheaded the king and disestablished the

Church. But monarchical superstition was not beheaded; religious superstition was not disestablished. In place of Charles I. was set up a monarch of unlimited power, whose little finger was heavier than Charles's whole body.

The French Revolution beheaded a weak king and raised a monster in his place. Robespierre concentrated in his year or two of office, all crimes spread through the history of tyranny.

But what of America? It was from the romantic success of the American revolution—a handful of colonists throwing off the yoke of England—that France caught fire; and the revolution in Europe has been kept alive by the magnificent material development of America. All these fruits of the century of independence are ascribed to our revolution; although the more astonishing growth of Australia, which had no white settler fifty years ago, might be as justly ascribed to the English throne. It is due to a false patriotism that Americans, competent to do so, have not exposed the superstitions about their country. There appears to me nothing more important than that the world should be undeceived about America, whose political history is really the great warning against revolution—a handwriting on the walls of the world, the misunderstanding of which is a peril to mankind. Our Constitution is a crude imitation of the undeveloped Constitution of England a hundred years ago, and a perpetuation of its worst features. Our fathers supposed England was really governed by the king so, having knocked down George III., they set up a monarch much more powerful, who, to-day, under the name of President, possesses more power than any throne on earth. When our fathers swept English authority out of the country, they did not sweep political superstitions, monarchical notions, out of it; so they re-enthroned in their garnished habitation the defects of the system they had fought; and the government of this country to-day is not as republican as that of England. England outgrew the worst evils of her system by evolution, we gave them a new lease of life and rendered them sacred by revolution.

The whole revolutionary spirit, whether shown in armed violence or in arbitrary laws, is wolfish. It can be acted on, controlled, shamed out of society, only by pure moral and intellectual forces. There is no greater power than instructed thought, animated by love to man, enforced by honor and character.

SOME RESULTS OF SANITARY LEGISLATION IN ENGLAND SINCE 1875.

GARY W. CALKINS, S.B.

Quarterly Publication of the American Statistical Association, Boston, June.

IN 1875 a general law was passed in England for the protection of the public health. This was known as the Public Health Act, and from that time the death rate in England has decreased for all diseases which owe their origin and growth to defective drainage and impure water supply. Typhoid fever is such a disease, and the diminution of 57 per cent. in the death rate from this malady is undoubtedly the greatest triumph for sanitary reformers.

During the ten years from 1866 to 1875 the average annual mortality was 22.19 per thousand inhabitants; and from 1838, the first year of careful registration, to 1865, the average annual rate was about 22.35 per thousand.

But for the ten years of the period 1880 to 1889 the average falls to 19.08.

It seems justifiable to ascribe this diminution in the death rate to the operation of the Public Health Act, and the execution of duties such as drainage, inspection of water-supplies, vaccination, and others which are becoming better understood.

Mr. Farr, in his *Vital Statistics*, estimates the value of human life in England to be about \$770 a head; that is, the value inherent in the people as a productive money-earning race.

If we suppose, which is allowable if other things remain the

same, that this diminution of the death rate during this last decade was due to the measures taken to that end, we find that the number of lives saved, representing a total for the decade of 856,804 persons, according to Mr. Farr's estimate represents a social capital of \$650,000,000. Thus, in ten years the country has more than regained the sum that was spent in sanitary improvements in the fifteen years, and in this calculation nothing figures for spared grief, better health, and happier life. This diminution of mortality is not observed in all forms of disease. The mortality from zymotic diseases, from 1861 to 1870, was 42.54 per 10,000 living, and this was reduced to 24.52 in the period from 1880 to 1889, but measles, diphtheria, and whooping-cough appear to have escaped the influence of sanitary measures.

Consumption has equally diminished in England in these last years. The mortality from this cause in the years 1861 to 1870 was 24.89 per 10,000 living. For the period 1880 to 1889, it fell to 17.36.

The statistics further demonstrate that sanitary measures affect the death rate of young persons between the ages of one and twenty-five years, and especially between ten and twenty years. The gain in this latter decade, which amounts to 28 per cent., is economically a great gain.

The death rate for old persons has increased during the last decade, a fact which may be chargeable to the bustle of the nineteenth century, the wear and tear upon the nervous system.

The effect of sanitary improvement is most noticeable in the abatement of infant mortality. How far this may tend to weaken the race is not for me to surmise; at all events it is too late to return to Spartan methods of upholding the physical standard of the race.

PRISON ETHICS AND PRISON LABOR.

F. J. MOUAT, F.R.C.S., LL.D.

Journal of the Royal Statistical Society, London, June.

AS to the extent to which prison labor is prejudicial to free industry, the problem cannot be fairly considered without reference to the ethical conditions underlying it.

It may be admitted at once that industrial employments in prisons must, and does undoubtedly in a limited degree, come into competition with free labor of the same class; and I maintain that it has a perfect right to do so. Prisons are a charge against the public revenues of every country, and it is just and proper that this should be lightened as much as possible.

It seems to me wrong in principle and opposed to all sound maxims of public economy, that the interests of small sections of any community should be protected to the injury of society at large. It should not, moreover, be forgotten that the criminal, had he not taken to evil courses, would himself have competed with others of his own class or trade in the labor market. To teach him an industrial art that will enable him to gain an honest livelihood on release, is merely to restore him to his natural position, and surely it is an unmixed gain to society to convert, by this means, an unprofitable consumer into a profitable producer. We thereby create nothing new; we merely transform an instrument of evil into one of good. It is not quite certain also that society is not itself in a great measure responsible for some of the evils inflicted on it by crime and ignorance—twin children of an unnatural parent; and I hold that society, through just and equitable laws, is bound by every principle of morality and self-interest, to repair the injury, and to prevent its recurrence by every means in its power. The commercial infant which needs such dry nursing that it cannot stand competition with prison labor must be a puny, sickly child whom it would be of no permanent interest to the commercial family to rear.

Speaking of Great Britain only, I gather from the resolutions passed at Trades Union Congresses, that the sentiment of the laboring classes is opposed only to *unfair* competition of prison labor with free industry, and not against the State supplying its own wants and charitable institutions at cheaper rates than prevail in open market. This, I think, is a perfectly fair objection; I would go even further, and prevent any selling at unremunerative rates at any time, or for any purpose. It is economically unsound.

EDUCATION, LITERATURE, ART.

THE LAW AND AUTHORS IN THE OLDEN TIME.

The Green Bag, Boston, September.

THE agitation regarding the suppression of certain books recalls the fact that in all times authors and their books have suffered more or less at the hands of the law.

In 1599, by order of Church authorities, Christopher Marlowe's translation of "Ovid's Elegies," with Sir John Davies's "Epigrams," were burned at Stationers' Hall. The few existing copies of the little volume containing these two works are worth from six to eight guineas each.

We learn that by command of the Pope, and with consent of the whole clergy of England, the Bishop of Rochester preached in St. Paul's Churchyard against Martin Luther and all his works, and denounced as accursed those persons who kept any of his books, of which many were burned during the sermon.

In 1617, James I. published his "Declaration to his Subjects Concerning Lawful Sports," sanctioning certain recreations and pastimes on the Sabbath, and ordering this sanction to be made known in all the churches. Twenty-six years later this royal book was burned by the common hangman, in Cheapside, pursuant to resolution of Parliament.

For writing "Altrare Christianum" (1637) and "Sunday No Sabbath," Dr. Pocklington was deprived of all his livings, dignities, and preferments, perpetually disabled from holding any place in Church or Commonwealth, and his works were burned by the common hangman. Southey says:

I am afraid that this act of abominable tyranny must mainly be attributed to Archbishop Williams, who revenged himself thus for the manner in which Dr. Pocklington had foiled him in a controversy.

In 1659 all Milton's works were burned by the common hangman, according to an order quite worthy of the prince who had Cromwell's mouldering bones taken up and exposed on a scaffold.

When Linnæus first published his works, the Pope ordered them to be burned; but sometime afterwards His Holiness unseated a professor of botany for being ignorant of the writings of the illustrious Swede.

In France, in 1790, upwards of 4,194,412 books, which were in the suppressed monasteries, were burned. Two millions were on theology, and 26,000 were manuscripts. In Paris alone 808,120 volumes were burned.

Collingbourne was executed on Tower Hill for the following couplet, alluding to Catesby, Ratcliff, and Lovel, giving their advice to Richard III., whose crest was a white boar:

The cat, the rat, and Lovel our dog,
Rule all England under a hog.

The versifier having been hanged, was promptly cut down, and his entrails extracted and thrown into the fire.

W. Thomas, author of "A Historie of Italy; a Boke Exceedyng Profitable to be Redde" (1549), did not find it "Profitable to be Ritte," for he was hanged by order of Queen Mary for the bitterness evinced in it toward the Pope.

The printer of "Doleman's Conference about the Next Succession to the Crown of England" (1594), was hanged, drawn, and quartered; and it was enacted by the XXXVth of Elizabeth that whoever should have this book in his house should be condemned as guilty of high treason. Cardinal Allen, Sir Francis Englefield, and Father Robert Parsons, the Jesuit, are supposed to have written this work, the object of which was to support the title of the Infanta against that of King James, after the death of Elizabeth. It is now very rare.

Archbishop Laud was beheaded for compiling Charles I.'s "Book of Sports" (1633).

Jacques Boulay, canon of St. Pierre en Pont, wrote "Le Vigneron Française" (1723), containing an excellent account of the French vineyards, and so faithful an exposure of the frauds and adulterations practised by growers and sellers, that tradi-

tion says he was found hung up in the midst of his own vineyard, as a warning to those who enlighten people on tricks of the trade.

The poet Campbell calls Napoleon the literary executioner, because he sanctioned the execution of the bookseller, Palm, in Germany.

Bussy Rabutin, author of "Amours des Illustres de France" (Cologne, 1717), was sent to the Bastille, and then exiled seventeen years on his own estate.

For writing "An Appeal to Parliament; or Zion's Plea Against the Prelacy" (1628), Dr. Alexander Leighton was twice publicly whipped and pilloried in Cheapside, his ears cut off, his nose twice slit, his cheeks branded with red-hot iron, and he was imprisoned eleven years in a dungeon.

Voltaire when at Berlin wrote an epigram on his patron and host, the King of Prussia, for which he received a flogging on the bare back, and was compelled to sign this curious receipt therefor:

Received from the right hand of Conrad Bachoffner, thirty lashes on my bare back, being in full of an epigram on Frederick the Third, King of Prussia. *Vive le Roi.*

"The cause of intellectual independence is not yet won. The right of free thought is not yet so fully established that we have nothing more to learn or to suffer in its behalf. The fagot and the cord are no longer permissible instruments of religious or political controversy as in former times; but the ingenuity of power, whether lodged in Church, State, or public opinion, has employed other methods of enforcing silence scarcely less painful to the mind of the sufferer." The law no longer pillories a distasteful author, because it no longer pillories any one; but the imprisonment and the fines remain in force.

JOB, HERCULES, AND FAUST.

ALFRED BIESE.

Zeitschrift für Vergleichende Litteratur-Geschichte und Renaissance-Litteratur, Berlin, July.

I.

IN the earliest ages, the myth, taking shape in poetry, of which it is the essential kernel, presents us with the truest reflection of a people's outlook on life. To appreciate the Homeric epic and also the Attic tragedy in the days when Athens flourished, it is necessary to have a clear insight into Grecian mythology, for in this we find the measure of the popular grasp of the great problems of life. An insatiable longing to lift the veil of the unknowable, to grasp the fundamental problems of existence and purpose, of good and evil, and the origin of evil, of duty and conscience, vibrates through the popular mythology like the trembling notes of a lute. Apart from national mythology, too, the world's literature is enriched with some myths which aim, within narrow compass, at presenting a solution of the great problems of life in carefully studied formulas; and in spite of difference in national characteristics, the moral consciousness as it finds expression in these myths is at core the same everywhere.

When a religion with its cult is found inadequate to an explanation of the problems of life, the passionate longing of the human soul for light embodies itself in inextinguishable myths. Even in the old Jewish religion, even among the chosen people, nestling under the protection of their God, we find the problems of life and the source of evil imperatively and unceasingly calling for solution. Such a passionate outburst of the Jewish soul, in its cry for light to enable it to reconcile its religion with the experiences of life, is found in the poem of Job. It seeks to burst through the narrow bounds of Judaism to formulate the problems of life and attempt their solution.

A chief pillar of the Jewish creed and of the Jewish outlook on life is the conviction that righteousness is recompensed and sin punished, that prosperity is the price of virtue, and ruin the wages of sin. But this theory of merit and reward is fre-

quently shown by experience to be out of joint; and the question presents itself: how shall these facts be reconciled with the justice of God?

And so in the poem we have the unfortunate Job plagued by the Devil, with loss of children and servants and goods, afflicted with severe sickness, and surrounded by friends who shake their heads, and through their mouthpiece, Eliphaz, the Temanite, bid him remember: "Who ever perished, being innocent? or where were the righteous cut off?" And Job himself cries out: "How hath God recompensed me for my righteous doing?" and fluctuates here and there between the admission: "How can a man be upright before God?" and cruel doubts as to the justice of Jehovah who afflicts him so grievously without cause. But when God asks him: "Where wert thou when I laid the foundations of the earth?" Job acknowledges his ignorance and incapacity to measure the ways of the Almighty, and takes back his passionate moanings. But is the problem really loosed in the Jewish poem? The whole tenor of the poem is to magnify the power of God and the duty of man to submit patiently. Elihu, the fourth friend, certainly comes nearer the suggestion that affliction may be sent as a wholesome regimen, but the magic sentiment of divine love is not suggested. Job has no knowledge of a life after death, of a future in which every man shall receive his just reward.

Interpreters of Faust and Job have frequently noticed the resemblance between the two poems, and it is true that Goethe moulded his poem on that of Job, that both poems rest on a popular myth, that in both a human soul was put to the test, and in both led through apostasy to redemption; that Job is an effort to loose the deepest moral problem of Judaism, and Faust a craving for light, for truth, and for a knowledge of the laws of world-government. But if there are points of resemblance in the conception, there are no less points of distinction in the treatment. The solution of the Jewish problem is that salvation comes to the sufferer who bows in meek submission, while the loftier Faust drama rings with the noble saying that Salvation must be won by unceasing effort. Job seeks only to unravel the perplexities of religious convictions. Faust aims at the solution of the great problems of life and world-government. Faust rises above Job as the modern man, who finds his best type in Goethe, rises above the Old Testament Hebrews. Man in his struggle for truth and light is liable to err, but the ruling idea in Faust is that Divine Love will forgive the error for the sake of the noble effort to work out his own redemption.

In the Grecian mythology, too, we find heroes embodying ideals of humanity in their struggling and striving, in their apostasy from the gods, in their reliance on their own strength, and in their final redemption and apotheosis. Faust has been compared with Prometheus, and certainly a Promethean Titanic scorn might be justly ascribed to both Faust and Job. Something, too, of Faust's intense desire and effort may be ascribed to both Job and Prometheus. The Prometheus-Pandora-myth of Hesiod, with its deep thought-content, might well be called a Theodicy, for it seeks answers to the problems: How did the world and man originate? What is the relation of the gods to them? What is the source of Evil? But the problem has not yet reached the rank of the ethical-religious, as in Job. Æschylus works up the myth material into a grandiose picture of humanity. The effort to reach a higher culture, and the yearning for moral freedom, impels Prometheus, and causes him to assert his right with unbending courage before the father of the gods. But Prometheus, in the Trilogy, is not represented as faultless and as moved by compassion and love of humanity, to liberate man from the despotic power of an angry deity. Both he and Zeus are at fault. Zeus, indignant at seeing man elevated above the level of the beasts by Prometheus's gift, and acquiring intelligence and culture, determines to destroy the race; and Prometheus, relying on

his possession of a secret power, superior even to that of Zeus, treats the almighty father with boundless scorn. In "Prometheus Unbound" the pious poet gives the solution of the conflict: Zeus retains the moral power which he must no more exercise despotically to curb every free movement of man, and Prometheus must acknowledge, like Job, that he has failed, and humiliate himself. The Saviour is Hercules, the son of Zeus, and, much more than Prometheus, a type of free, strong manhood. The fate of Prometheus teaches, like that of Job, that absolute submission to the will of the gods leads to fortune; presumptuous opposition, to destruction.

There is one scene in the Hebrew poem, exhibiting a Promethean Titanic daring; that in which the poet makes Job enter the very presence of the ordinarily unapproachable Jehovah, and face to face with him, assert his own blamelessness, and claim to measure Jehovah's dealings with him by his own standard.

LITERATURE IN THE UNITED STATES.

G. PARSONS LATHROP.

New Review, London, September.

AT the centenary banquet commemorating the inauguration of President Washington, in New York, Mr. Lowell gave the national conscience a home trust, by saying: "Literature has been placed somewhat low on the list of toasts; but perhaps the place assigned to it here may be taken as roughly indicating that which it occupies in the general estimation." Yet in an essay by another American author, which I once heard publicly read, it was declared that literature in the United States enjoys several distinct advantages over literature in other and un-republican countries; the advantages namely of an increased self-respect on the part of authors, a more "fluid intercourse" between classes in society; greater freedom of initiative, greater range of theme, and a fresher, more vigorous development of language.

Contrasted with Mr. Lowell's statement it seems to me that these assertions, at the first blow of the critical hammer, crumble into a delicate wreck of optimism. Taking first the question of language, it may be admitted that we Americans are facile and fertile in the invention of slang; but a candid comparison of Emerson's prose, for instance, with Carlyle's, can hardly convince us that the balance of vigor and freshness is in favor of the American writer. And only a mind in which local prejudice triumphs over the desire to reach a just conclusion could believe that our poets have exceeded, even if they have equaled that independence, force, and originality in the art of applying words, or giving them new subtleties of meaning, which Keats, and Browning, and Swinburne exemplify.

So, I think, is the claim of a superior self-respect in American authors. There is nothing to foster it, but much that is rather calculated to wound their self-respect and mortify them. The United States Government does not honor literature, and in daily life it is confronted by a positive adverse prejudice. The literary profession is constantly alluded to and treated as something out of touch with the practical business and spirit of the people, yet a something which at the same time falsely assumes to be superior to them. Wealth, as a means to material dignity, and an outward prop to self-respect, can be obtained from literary production only by popular successes on the largest scale. Even a modest income is made peculiarly difficult to get. This in the past was owing to the deliberate refusal of the people and their Government to recognize property rights in the works of all authors, regardless of nationality.

A nation that until recently failed to treat literature with common honesty, was naturally incapable of treating it with honor. The condition of European authors may be far from ideal; but, at least, except in Russia, their relation to the other elements of society is consistent with self-respect; they are to

some extent honored; and their influence is generally recognized as an important and desirable factor. Finally the means of decent self-support are opened to them without the interposition of exceptional barriers.

As to the asserted "fluidity of intercourse": Our classes, it is true, are not fixed, but their limitations and barriers are real and obstructive; and the spirit which informs them is less logical than that which controls the classes in un-republican nations. Europeans have agreed upon certain distinctions which they obey; while we Americans obey certain distinctions upon which we have *not* agreed. As far as my experience goes, intercommunication of classes is no more difficult in Europe than with us, but certainly there is nothing in our class relations to add strength to our literature.

Then as to freedom of literary initiative. If it is really accorded to Americans in a superlative degree they have refrained from using it. In the greatest intellectual movement of our day, the emancipation of scientific thought and the application of its methods to the consideration of history, religion, and æsthetics, the initiative came from England and Germany. Since the United States began its national career, all sorts of perplexities and problems of the gravest import have come up for examination. American literature, however, has almost entirely failed to deal with them, except at second-hand.

In poetry and fiction especially, the absence of free initiative is glaringly manifest. Walt Whitman is the only one of our poets who has made any radical departure in a new direction; and, as a consequence, he has been for the most part misunderstood or repudiated by the people. To take a different sort of example: had the *Laus Veneris* of Swinburne been the first work of an American author introducing himself to the public, he would have been intellectually, socially, and irredeemably outlawed for life. Goethe and Balzac, on the score of sundry of their works, would be condemned without appeal if they were Americans, and that too by a public which can read, in English, with composure and moral profit and high praise, Turgénief's *Spring Floods* and Tolstol's *Anna Karenina*, unshrinking as they are in the detail of sins. *Uncle Tom's Cabin* stands nearly alone as an instance of independence in American fiction; and that book was sustained by fierce political passion and a mighty movement (already under way when the novel appeared), which carried half the people with it. The people of the United States have, in fact, set up a censorship of the most irregular, wayward, and irresponsible kind; that of an ungoverned popular prejudice, the most curious trait of which is that it allows great liberty to foreign authors of the best sort, yet denies the same privilege to native authors holding similar rank.

But why does the American author allow himself to be so intimidated? One reason is this: In a monarchy or despotism an author may be in opposition; but it will generally be opposition to the sovereign or the oligarchy, from whose judgments he can always appeal to the people. In the United States, if he finds himself at any time in opposition, it is to the people, or he is made to fear so. He has then nothing to fall back upon except himself; and for himself, as a minority of one, the people have not much respect. He is trampled down at once, with a rush and a hue and cry of the press, and the same sort of summary control which displays itself in the outrages of White Caps makes itself equally felt in literary censorship. The result is, that, although our popular life is absolutely bursting with dramatic possibilities and actualities, with business and political intrigues, with the teeming current of all human passions, with splendors of virtue and terrors of vice and crime; sparkling with comedy and full of tragic episodes—material ripe for the novelist, the dramatist, the essayist—hardly an author in good standing dares attempt to embody these tremendous phases of passing existence vigorously and independently in a spirit of genuine leadership.

HEALTHY HEROINES.

JULIEN GORDON.

Lippincott's Magazine, Philadelphia, October.

WHEN we glance over what is called an old-fashioned novel, we often find its heroine so ultra refined that her author has painted her as scarcely capable of drawing a full breath, and with feet too minute to carry even her attenuated body; while her eyelids flutter shrinkingly before the too-bright beams of the noonday sun.

In the days of our grandmothers great physical vigor in woman was deemed unfeminine. A young married woman who, in my mother's childhood, skated from Troy to Albany was frowned upon as unsexed.

But when Walter Scott introduced his dashing, robust heroines to the public they received the warm welcome that had so long been waiting for them. The French have been the last to fall into the new school; but now the strong, nervous hand has become the fashion, the stout walking-boot is accepted, and the Parisian scribblers now sketch their *élégantes* as "moulded" into their riding-habits on the slightest provocation.

If the earlier novelists painted what they saw, it is probable that women were more frail than at present. Assuredly they were improperly shod for exercise, improperly clad for exposure. But turning to history we find that the women who have ruled it and the hearts of men have not been invalids. Cleopatra went fishing with Antony, and added tact to endurance. She slipped some of her "catch" into his basket and then complimented him upon his prowess; for as a fisherman Antony was not a success. She joined men in their pleasures, but took care not to surpass them in dexterity—knowing that men do not forgive superiority in women, except, perhaps, that of beauty. High vitality had sharpened her wits, and made her adroit as well as beautiful.

The subtle flattery of a woman whose pulse is regular and whose digestion is good will weigh more than the sickly commendation of valetudinarianism. A healthy woman has one great advantage over her rival: she is there. Joan of Arc carried a stout heart. Her visions were not born of liver-complaint. Argive Helen always appears to our fancy superb in pride and suppleness, quick, alert; Marguerite de Valois, gracious and gay, light, buoyant of step, and active, with a fruitful brain, and not easily fatigued. And here it may be said that the outgrowth of healthfulness is this very gayety, or lightness of heart, which carols forth in the songs of children, and is found bubbling up in laughter on the lips of young women in perfect health.

Vitality was the keynote of the success of the women I have named; and is the key-note of the power some women exert to-day.

How shall the healthfulness of a pure body and a vivid mind be obtained? Mental habits have great weight in deciding the physical condition. The mind well-stored, awake, seems to give the body poise and repose. On the other hand physique tells upon the intellect. No good work can grow out of exhaustion, no flash of Protean fire spring from nerves jaded or unstrung.

Vitality is love as well as beauty. The warm hand, the melting lips, the sweet breath, the deep eyes of health—how alluring are these, how fortifying. And the intensified senses are but the expression of high mental capacity. Happiness can be lost or won only by those who can comprehend it. To many it is an unguessed term. What a delight comes with the presence of one person! What weariness with the advent of another! One is like a breath of flowers, a refrain found again after many years; another is like the parody of a beloved poem. We would say to the average woman who is not an angel, "keep healthy."

SCIENCE AND PHILOSOPHY.

CAN WE MAKE IT RAIN?*

I.

GENERAL ROBERT G. DYRENFORTH.

North American Review, New York, October.

AS long ago as the time of Plutarch it was "a matter of current observation that unusually heavy rains fall after great battles," and it is not impossible, according to the theory of the commingling of air-currents, that such rains might have been produced by the great battles of ancient times. Let ten thousand Greeks march into battle chanting their "pæans" and shouting their "allallas," beating time, meanwhile, on their shields, while a hundred thousand Persians are advancing against them, continually shouting their terrible battle-cries; then let the great armies rush together with the tumult of clashing swords and shields, the fierce shouting of the multitudes, the hoarse death-cries and shouts of victory, and surely the sound waves rising from such a din will literally shake the heavens, and are capable of producing no insignificant effect among the volatile currents of the upper air. Moreover, the heat generated from the struggling masses and the moisture evaporated from their perspiration would exercise a decided influence in disturbing the equilibrium of the atmospheric conditions.

In 1837 Professor Espy, at that time a well-known scientist, proposed a method of compelling nature to loose the moisture suspended aloft. His plan was to kindle great fires which would produce a powerful upward current of hot air, and this, "rising to a great height, where, owing to the diminished pressure, it would expand, by the expansion would be cooled, thereby condensing and eventually precipitating its moisture." The Australian Government proposed, in 1884, to make a test of Espy's theory; but when Mr. H. C. Russell, the Government astronomer of New South Wales, demonstrated that it would require 9,000,000 tons of coal burned daily to increase by 65 per cent. the rainfall at Sidney, where the average humidity is 73, the project was forthwith abandoned.

Long before Espy's time, the facts had already been noticed that heavy artillery firing was frequently followed by rain. Napoleon was the first man who is reported to have noted this phenomenon, and he took advantage of its regular occurrence in ordering the manœuvres of his troops.

[The writer next presents specific testimony to sustain his claim that rain is produced by heavy cannonading. He says that during the Franco-Prussian War "the fact that rain fell after battles was again brought to notice and widely discussed by European scientists"; and he quotes a letter from Frankfort-on-the-Main in the *New York Evening Post*, Oct. 5, 1870, and gives extracts from a pamphlet entitled "War and the Weather," published in 1870 by Mr. Edward Powers, of Delavan, Wis., "a civil engineer of wide experience and observation." These go to show that rain fell abundantly on "the arid cactus plains" of Mexico after the battles of the Mexican War; and in regard to the Civil War this is said: "Mr. Powers mentions 198 battles of the Civil War, including every battle of importance so far as the writer of this article has discovered, which were immediately followed by rain, as he has definitely ascertained." The witnesses represented by exact quotations are Brevet Major-General H. W. Benham (Mexican War), and Generals Joshua L. Chamberlain, J. McNulta, and James A. Garfield (Civil War).

He then gives the history of the efforts to induce our Government to make practical experiments. Mr. Powers strove for more than twenty years "to secure this end," spending a large part of his time and income. "As early as 1874 a number of public men, including Gen. William T. Sherman, Gen. James A. Garfield, Gen. John A. Logan, the Hon. C. B. Farwell, and others, became greatly interested in the project of producing rain by cannon-firing; but the expense which it was estimated would be entailed by the first experiments was so great that Congress took no action in the matter. Mr. Powers

* A digest of the article by Prof. Simon Newcomb, LL.D., on the same subject, will appear in THE LITERARY DIGEST next week.

estimated that the first two experiments would cost \$161,590. In 1880 Gen. Daniel Ruggles, of Fredericksburg, Va., suggested "the firing of explosives raised high into the upper air strata by means of balloons," and obtained a patent on the idea. The same scheme was proposed in 1876 by Ferdinand Hatermann, a New Zealander. In 1890, Congress (in consequence of the efforts of C. B. Farwell and others) made an appropriation of \$2,000 for the use of the Agricultural Department, which was increased to \$9,000 in 1891. Soon afterward the party of which General Dyrenforth was made the head was organized.]

On the 5th day of August our party arrived at Midland, Tex., a small station on the Texas & Pacific Railway, situated on the Llano Estacado, or Staked Plains, in a region which had been suffering from a severe drouth of several months' duration, and a lack of good rains for several years. A drive of twenty-five miles over the dry prairie brought us to the "C" Ranch, where the first series of experiments were to be performed.

We began operations with the following apparatus and materials: Sixty-eight explosive balloons, 10 and 12 feet in diameter, having a capacity of 525 and 940 cubic feet each, respectively; three large balloons for making ascensions; 20,000 pounds of iron borings and 16,000 pounds of sulphuric acid, together with generators and fittings for manufacturing 50,000 cubic feet of hydrogen gas; 2,500 pounds of powdered chlorate of potash; 600 pounds of binoxide of manganese, with 50 retorts, and suitable furnaces and fittings for generating 12,000 cubic feet of oxygen gas. Material for making 100 strong cloth-covered kites was also brought from the East, as well as the ingredients for manufacturing several thousand pounds of rackarock powder and other high explosives.

Three lines were to be formed, each some two miles in length, and placed about one-half mile apart. The first line to the windward was to consist of a large number of ground batteries, where heavy charges of dynamite and rackarock powder would be fired at frequent intervals. The next line to the rear was to consist of a number of kites flown to a considerable height by electric wires, bearing dynamite cartridges suspended from them, to be fired high in the air. The third and main line was to consist of explosive balloons which would produce terrific "air-quakes" at intervals of one or two hours throughout the day or during the continuance of the operation. In actual practice at the "C" Ranch, the first line of explosives was operated as proposed, and on days when the other lines were not in operation explosions were made along this line to keep the weather in an unsettled state. The kites were found to be very difficult of operation in the prevailing high winds which were constantly breaking the sticks of the kites or parting the electric wires by which they were flown. This line was, therefore, not operated to the extent proposed. The balloon line was carried out as planned, though the explosions were separated by somewhat greater intervals than were at first intended.

[Results of experiments:

1. Aug. 9.—Ground batteries opened at 5 P.M., and re-opened for a shorter time at about 7 P.M. Weather clear; barometer at normal height at 7 P.M. "At noon of the 10th, clouds began to gather directly over the ranch, and during the afternoon and the evening a very heavy rain fell—nearly two inches—transforming the roadways into rushing torrents and every hollow of the prairie into a small lake."

2. Aug. 18.—Explosions began the evening before, balloon explosions being on large scale, and ground batteries in almost constant action for twelve hours. Weather "clear and beautiful," and instruments gave "no indication of aught but the fairest weather." Late in afternoon heavy clouds gathered and formed in south and west, and at 5 P.M. came a drenching rain, "which fell in torrents for two and a half hours over the entire southern and eastern portions of Andrews County and most of Midland County, and those to the south and west of it."

3. Aug. 25.—Seven balloons sent up, two 10-00. Balloons being exploded at height of 1,000 feet, but larger balloons at altitudes of

one mile to three miles; meanwhile ground batteries kept up a tremendous cannonading, which continued late into the night. Barometer at 3.30 P.M., 26.93; humidity, 16°; dew-point, 42°; velocity of wind, 18.8 miles per hour; sky clear, "except for a few light, scattered cumulus clouds," estimated to be more than two and one-half miles above. At 11 P.M. firing ceased. At 3 A.M. there was heavy rolling of thunder, and "an hour later rain began to fall in torrents, and did not cease till 8 A.M. The northern portions of the county received the most thorough watering they have had for the past three years, and the reports from incoming cowboys indicate that the storm extended over many hundreds of square miles."

Besides these three heavy storms there were nine showers during the sixteen days of the experiments.]

THE DEVELOPMENT OF AMERICAN INDUSTRIES SINCE COLUMBUS.

VIII. THE MANUFACTURE OF STEEL.

WILLIAM F. DURFEE, ENGINEER.

Popular Science Monthly, New York, October.

JOHN TUCKER, of Southold, Long Island, the first American steel maker of whom we have any record, two hundred and thirty-six years ago asked the General Court of Connecticut for a grant to enable him to make steel, which he received but does not appear to have acted upon.

In 1728, Samuel Higley, of Simsbury, Conn., having demonstrated his ability to convert iron into steel, received together with Joseph Dewey, of Hebron, a patent for ten years, provided "the petitioners improve the art to any good and reasonable perfection within two years from the date of this Act." It does not appear that they did this or continued in the business.

In 1740, the Connecticut Legislature granted to Messrs. Fitch, Walker & Wyllys "the sole privilege of making steel for the term of fifteen years, upon this condition, that they should in the space of two years make half a ton of steel." Later the privilege was extended to 1744, before which time it was certified that more than the required quantity had been made at the furnace of Simsbury.

Before 1750, a furnace was in operation by Aaron Eliot at Killingworth, Conn., in which he succeeded, in 1761, in converting into good steel a bar of iron made in a bloomery fire from magnetic sand, by his father, the Rev. Jared Eliot. Mr. Eliot, upon petition, obtained a loan of £500, without interest, to aid him in the prosecution of his business.

Reports show that in 1750, Massachusetts, Connecticut, and New Jersey had each one steel furnace, while Pennsylvania had two. Both of these were in Philadelphia, and that owned by Nancarrow & Mattock, and visited in 1787 by General Washington, was said to be "the largest and best in America."

In 1777, Rhode Island "gave £60 per gross ton for good German steel made within the State."

In 1778, Massachusetts granted to Rev. Daniel Little "£450, to aid in erecting at Wells [in the District of Maine] a building, 35 x 25 feet, to be used in manufacturing steel."

Peter Townsend, proprietor of the Sterling Iron Works in New York, made in 1776 the first steel produced in that province, and his son is said to have made at the same works, in 1810, steel "of as good quality for the manufacture of edged tools as that from Dannemora iron." Swank states that

In 1850, there was produced in the whole country 917 tons of steel, of which Pennsylvania produced 531 tons in five furnaces. . . . The remainder was produced in Massachusetts, Rhode Island, New Jersey, Virginia, and South Carolina; each State having one furnace.

Prior to 1810, all steel made in America was produced by either the "German method," which was conducted in a "hearth," similar to that used for a "bloomery fire,"* or by the "cementation process." The "German steel" was made

* For description of the "bloomery fire," by this author, see LITERARY DIGEST, Vol. II, No. 8, p. 207.

directly from the ore, or from a suitable quality of pig iron. When made from ore, the oxygen was first removed, and then by appropriate manipulation, with a regulation of the blast and heat, the iron was combined with carbon from the fuel to such a degree, as to convert the metal into a mass of crude steel, which was carefully drawn under a light, quick-working hammer, into bars of about an inch square, and six or eight of these bars were made into a "pile," welded together, and drawn into smaller bars. This last process was called refining. When pig iron was used, the metal was manipulated and the blast and heat regulated, so that a portion of the carbon in the "pig" remained in the resulting "bloom," which was then subjected to the same refining process just described.

The operation of making "cemented" or "blister" steel consisted essentially in packing bars of wrought iron in charcoal dust in long boxes or "pots" made of sandstone or fire brick. These "pots," covered as nearly air-tight as possible, were subjected to high heat (not, however, sufficient to melt the iron), which was regulated, as to temperature and duration, according to the use that was to be made of the steel. As a rule, the higher the temperature and the longer its duration, the greater the carburization of the iron and the harder the resulting steel. When the metal was removed from the "pots," instead of having a smooth surface, it was covered with a large number of blisters (whence the name "blister steel"), and, instead of being tough and fibrous, it was very crystalline and brittle. These changes were due to the absorption of carbon from the charcoal dust.

When steel was wanted of closer grain and firmer texture a number of bars of this "blister steel" were made into a bundle or "fagot" and welded together, and the resulting bar called "single shear steel;" and a still higher quality, called "double shear," was made by welding a number of such bars together.

In 1812, John Parkins and his son, Englishmen, are said to have unsuccessfully attempted the making of *cast steel* in New York City, and, in 1818, they are said to have made cast steel at Valley Forge, Pa., for a saw manufactory. Cast steel was invented by Benjamin Huntsman, a watchmaker in England, in 1740. He broke blister steel into small fragments and subjected them in a crucible to sufficient heat to render the mass completely fluid, in which state it was "teemed" (poured) into a cast-iron mould. When this ingot was hammered or rolled it proved to be much more homogeneous and the temper more uniform than any steel made by the old welding process.

In 1832, William and John Hill Garrard commenced the successful manufacture of cast steel in Cincinnati, and many similar works, melting the metal by solid fuel in "holes" were erected in different places.

In 1867, Messrs. Anderson and Woods, of Pittsburgh, procured a license to use the Siemen's patents for "regenerative gas furnaces," and a "twenty-four pot" furnace was erected under the supervision of William Durfee (father of the writer). This was the pioneer in the United States, and to-day there are not to be found many of the old-fashioned holes using solid fuel.

To the Hon. Abram S. Hewitt is due the credit of introducing the Siemens-Martin "pig and scrap" process into the United States. While serving as a Commissioner to the Paris Exposition of 1867, he became favorably impressed with the process and sent Frederick J. Slade to Sireuil to study its details, and, in 1868, Mr. Slade built for Cooper, Hewitt & Co. at Trenton, the first open-hearth furnace in America.

But no improvement in practical metallurgy since the time of Tubal-Cain has realized such magnificent results in increasing the quantity produced and diminishing the cost of a metal as that which is known to the world as the "Bessemer process" of manufacturing steel. In general terms, it may be described as the art of decarburizing cast iron by blowing streams of atmospheric air into and through it.

For over three-quarters of a century the germ of this process

lay dormant in the "refinery fire,"* waiting to be called forth. Had the refiners of those early days blown the air *into* the metal, they would have been astonished to find its temperature increasing instead of diminishing, that the refining operation was greatly shortened, and that, if the blowing was continued a short time longer than was necessary to make cast iron, the metal would have become malleable—in short, they would have discovered what is now called the Bessemer process.

In 1855, Henry (now Sir Henry) Bessemer was granted his first English patent for "improvements in the manufacture of cast steel." Other patents for methods and apparatus followed in rapid succession, and at the meeting of the British Association in the early part of August Mr. Bessemer read a paper on the manufacture of iron and steel without fuel. The apparatus invented by Sir Henry Bessemer† is remarkable for its ingenuity and adaptation to the new process, and after the lapse of over thirty years is substantially the apparatus in use to-day in every Bessemer steel-works in the world.

A FORERUNNER OF HYPNOTISM.

ALEXIS BERTRAND.

Revue Philosophique, Paris, August.

MORBID psychology is one of the most beautiful scientific conquests of our time. It is enriched every day by new discoveries due, sometimes to happy chance, sometimes to the ingenious sagacity of observers. New though morbid psychology may be, however, it has still a past, which it would be unwise to neglect. I propose, therefore, to make known some extremely curious observations and experiments made by a man, who may be justly considered a forerunner of hypnotism, and appropriately called the French Braid. I speak of Doctor Pététin, of Lyons, whose book entitled "Animal Electricity," was published posthumously in 1808. The work fell into unmerited oblivion because the author was before his time, and the volume had the misfortune to be cited by his adversaries only, the magnetisers.

The strange phenomenon of sensorial transfer or transposition of the senses was what Pététin observed in his first cataleptic patient—a phenomenon which he never ceased to consider most extraordinary. One day the cataleptic—a woman—in the midst of an attack and with the appearance of a living statue, suddenly began first to trill and then to sing in a stronger voice, without the physician being able to find any means of stopping the singing, which fatigued her. He placed her in a painful position, with the body bent forward, the arms raised and stretched out, her head on her knees. Still she continued to sing. As she appeared to suffer much (later she declared that the object of her songs was to distract her mind from a sight which terrified her), the doctor determined to put her face down on a pillow of her bed. In lifting her from the chair in which she was, it slipped, and he fell half bent over her on the bed, at a moment when he said aloud: "It is very unfortunate I cannot stop this woman singing." "Oh, doctor," the sick woman suddenly responded, "don't trouble yourself, I will sing no more." Did the attack cease and was the patient, by the shock, restored to herself? Not at all; for while the physician was telling her that the long continuance of the singing had much exhausted her, she began again the air she was singing at the precise point at which she had been interrupted, and neither his words nor his cries had any effect on her. Pététin conceived the idea of placing himself in the same attitude as just before, with his mouth on the breast of the sick woman. "Madam," he cried aloud, will you keep on singing forever?" "Ah! how you hurt me," she said, "I implore you to speak lower." While saying this, she slowly moved her hands toward the pit of her stomach, as though there was the seat of the pain she felt, without being conscious that there

* See LITERARY DIGEST, Vol. II., No. 7, p. 177, and *ib.* Vol. II., No. 8, p. 207.

† Minutely described and illustrated in the *Popular Science Monthly*.

was anything abnormal in her manner of hearing, for she replied to the doctor, when he asked her how she had heard, "Like everybody else." Nevertheless, when he shouted in her ear, increasing the strength of the sound by speaking through a funnel, she was absolutely deaf to his cries.

I have narrated the facts. Was her sense of hearing really transferred to her stomach? Was it a case of illusion, hallucination, suggestion? Without answering these questions, I will say that about the phenomena described by Pététin there can be no manner of doubt. They were subsequently observed, in the case of the woman mentioned, by nearly all the physicians of distinction in Lyons at the beginning of this century. It should be added that Pététin was a man of sceptical nature and quite averse to taking anything for granted.

As to communicate with the cataleptic woman by way of her stomach would have been inconvenient, Pététin sought some other method. He soon perceived that in order to make her hear, it sufficed to speak to her at the ends of his own fingers, while placing the other hand at the pit of her stomach, or even more simply at the ends of the fingers of the sick woman. She even heard through her big toes, so that it may be said she was all hearing, although not all ears.

It was natural to ask if other senses were transferred to the pit of her stomach. Ingenious experiments revealed to the doctor that his patient could taste and smell in the same way, and that she recognized exactly flavors and smells, which she invariably assigned to their ordinary organs. Still further, the organ of sight was also transferred to the pit of the stomach. When the doctor cautiously slipped under the bed cover a card enclosed in his hand, he was almost stupified to see the physiognomy of the sick woman assume instantly an expression of astonished and painful attention, and to hear her exclaim: "What disease have I, then? I see the queen of spades." She recognized in the same manner all the cards put under the bed cover, and read with perfect exactness the hour on the dial of her husband's watch.

If "Animal Electricity" contained nothing but an account of these phenomena of the transference of the senses, and a description, more exact than that of any previous writer, of catalepsy and its varieties, I would not have exhumed the book. Besides this, however, Pététin observed and described clearly facts which at present appear to be at the same time the newest in science and the least disputable. These facts are, alternation and doubling of the personality, divination or mind-reading, mental suggestion, and the hallucination which is improperly termed negative. There is not space to give more than one illustration from the book of these discoveries of Doctor Pététin.

On the theme of suggestions, our contemporary hypnotizers have executed all sorts of variations; but Pététin had already discovered the most brilliant of all. I allude to suggestion or negative hallucination. It is known that this consists principally in causing a person or a thing to disappear from the field of perception; of a man you may leave nothing save his hat, which then appears to the patient suspended in the air and saluting others of its own motion. Having perceived that one of his patients was extremely displeased by the presence of a physician whom Pététin had brought with him, he conceived the idea of rendering the physician invisible: to effect that, it was sufficient for the physician to hold in his hand a candlestick having in it a lighted candle. Every spectator who held this candlestick could thus disappear or reappear, and Pététin himself, to the great astonishment of the sick women, said to her, "Admit, Madame, that I am a sorcerer, since I show myself and disappear at pleasure." She smiled, but in a moment, at the sight of the strange physician, her face took an expression of sadness and discontent. Then the troublesome visitor took the candlestick again and disappeared from her eyes. "I gave him a sign to withdraw his hand from the candlestick, which was on a table near which he was sitting.

He had no sooner withdrawn his hand than all the gaiety of Madame de Saint P. vanished; she had an appearance of suffering and my colleague, who perceived it, left the room."

Doctor Pététin's theory of these phenomena was animal electricity, a near relative of the animal spirits of the seventeenth century and the nervous fluid of the nineteenth—all three equally hypothetical. This theory, however, without foundation though it be, in no way diminishes the right of the Doctor to be considered both a learned physician and a very acute and profound psychologist.

THE TELESCOPE AND CAMERA.

WILLIAM SCHOOLING, F.R.A.S.

Westminster Review, London, September.

ALWAYS men have gazed upwards at the starry heavens and pondered with a wondering awe their story and their meanings. The knowledge of the ancients is sufficient proof of the fascination of the study.

Cycles and epicycles were devised to explain the movements that patient study had disclosed, and astronomy was for centuries merely a study of places and movements. But with the invention of the telescope came a chance of at least making better guesses at celestial dimensions and perspective, and of learning the truth as to our place among infinities.

Now astronomy is taking two more long steps forward. One began when a spectroscope was placed at the end of the telescope and the light from the sun and stars and nebulae was widened out into a band of color, so that little by little men learned the meaning of the light they saw and of the dark lines in the spectrum where there was no color; and the light that came to us after a journey of many years or centuries told us of the state of the body that sent it forth or of substances in the star depths whose vapors had stopped part of it on its way.

The other long step began when to the telescope was added a camera, and a photographic plate received and kept the autobiography written by sun and moon, by planet and comet, by myriads and myriads of stars.

The image formed upon the retina of the human eye by the light gathered by the object-glass of a telescope is in some ways very different from that formed upon a photographic plate. The image in the eye leaves no lasting picture, but the light that falls upon the sensitive film is cumulative in its effect, and faint impressions that the eye fails wholly to perceive become visible at last upon the photographic plate.

Look at the Pleiades with the unaided eye and you may see six or seven, or even a dozen stars; look through a three-inch telescope and you may see perhaps three hundred. M. Wolff's three years' study and mapping enabled the recording of six to seven hundred stars on a strange background of nebulous light; but expose a sensitive plate for an hour, and more than twice that number are revealed, and an exposure of four hours gives a picture of 2,326 stars, with a different and more extensive background of nebulosity.

The problem of keeping the light from a star on precisely the same part of a plate throughout the exposure, sometimes lasting for hours, has been met with great ingenuity by driving the telescope by clockwork, so that it points throughout to exactly the same spot in the sky. For photographic work there is used the telescope that takes the photograph, and a guiding telescope mounted on the same stand, through which the image of some guiding star is made to fall upon two intersecting threads of spider's web, and an observer can at once note and correct the least deviation.

So minute is the accuracy of modern science, that it has been shown that the refraction of the rays that affect the eye is different from the refraction of the rays that affect the photo-

graphic plate, and the extent of the variation has been measured.

Perhaps the most wonderful thing of this century is that negative on which the Andromeda nebula has printed its image—a nebula measuring its length by billions of miles, taking light, it has been said, six years to travel from end to end, and showing us obviously and at once a definiteness of structure hitherto unsuspected. Absorbing is the interest in the possibility of detecting changes in a single nebula by comparisons of successive photographs, but there is a vaster problem behind, in which evidence of many changes is only a part of the solution.

The problem we reach towards is no less than the structure and development of the sidereal universe itself. Some day we may penetrate the star depths, for every hour added to the exposure of a photographic plate has added to the number of stars revealed upon the picture; and if with more sensitive plates and longer exposures (on two or more successive nights if necessary) we find that increase of exposure gives no increased number of stars, we may conclude that the limits of the star depths have been reached, and that nothing lies beyond.

We want to learn besides the extent of the star depths, the course of the development of the sidereal universe, and we can learn little of its growth as a whole except by tracing the growth and change of its multitudinous parts, and these changes are to be only in ages; so our work is to prepare reliable records for comparison by future generations with their own results.

Nor is our work entirely for the future. Already, perhaps at times too eagerly, we compare different objects in different stages of development, and in this way form some tentative conceptions of the course of sidereal evolution. Many observations are necessary, many details must be gathered, before any comprehensive generalization can be profitably attempted. And it is chiefly by photography that such records can be obtained for our own use, or that of future generations.

The civilized nations of the earth have agreed to coöperate in taking a photographic chart of the heavens. Some twenty telescopes are to work four years, and will result in mapping probably twenty-five millions of stars; with longer exposures probably two thousands millions could be photographed. It is an achievement the thought of which fills us with awe and wonder. Yet it serves to remind us of our insignificance, when we remember that were our instruments placed upon some distant star, our earth would not even figure as one of those two thousand million points of light that tell us something of the wonders of the heavens.

IS CRIMINAL ANTHROPOLOGY A SCIENCE?

WM. M. IRELAND, M.D.

Medico Legal Journal, New York, June.

THE habitual criminal has, in all civilized times, attracted to himself a considerable amount of disrespectful attention, principally from those who were engaged in the preparation and administration of the law; but of late years the study of this variety of human frailty has been taken up by medical men, alienists, and anthropologists who have used in their inquiries the scientific methods to which they are accustomed.

If criminal anthropology is not a new branch of knowledge, it is at least presented in a new form, that is every year attracting more attention. Two separate reviews, one in Italian and the other in French, are entirely devoted to the subject, numerous papers appear in periodicals devoted to medicine and insanity, and sketches of the requisite shallowness have even appeared in popular magazines.

The professors of the new science have held several confer-

ences, and have attracted the notice of the public by the boldness of their claims, and their open contempt of the time-honored ways of keeping down malefactors.

The philosophers of the new school are not entirely in accord among themselves, but Professor Cesare Lombroso, of Turin, may be accepted as the representative of the criminal anthropology of the day, and I will begin with a presentation of his views, as set forth in his principal work on the subject, *L'Uomo di Genio* and *L'Uomo Delinquente*.

Lombroso's method of investigation is to study the criminal as an anthropologist and anatomist might do, and he argues that the physical organization of the habitual criminal proves him to belong to a degraded type of humanity, the product of hereditary degeneration.

But Lombroso's typical criminal is not characterized by any unvarying characteristics, so that one could lay his hand on an unknown man and say: "This is a criminal." Certain peculiarities are found to be commoner with incorrigible malefactors than with normal individuals, and the occurrence of a number of these peculiarities makes him approach nearer the criminal type, but Lombroso acknowledges that his type fails completely in 60 per cent. of his criminals.

The principle of these stigmata are smallness of the head asymmetry or abnormal form of skulls, prominence of the superciliary ridges, unequal size of the orbits, teeth irregularly placed, abnormal forms of the palate, and increased size of the lower jaw. There is also a very great variety in the shape and position of the external ear. The beard is often scanty. Left-handedness is thrice as common with rogues as with honest men. Deformity of the hands and feet is relatively frequent, color-blindness common, and the perception of taste and smell less acute than with ordinary persons.

Dr. Benedikt has made some very painstaking observations on the shapes of skulls in criminals. He lays more stress upon the disproportionate development of the occipital region than on the receding forehead as a mark of degeneration. But Prof. Giacomini, of Turin, who has made a careful study of the human convolutions, has refused to admit a special type in the brains of criminals.

The new school treats the delinquent as one fatally born to prey upon society. He inherits from a sullied line of lawless ancestors a rooted dislike to regular work, a fondness for sensual pleasures, a proneness to cruelty, with perverse cravings often sadly outraging decency, a proclivity to deceit, anger, and hatred, and a general callousness to all the recognized rules and duties of morality. His vanity is large, and he is rarely troubled with remorse.

Lombroso and writers of his school, who are mostly evolutionists, regard the criminal as an instance of atavism or reversion. As man has ascended on the ladder of evolution through the ape and the savage, his degeneration gives us the habitual criminal and the microcephale. Most of the writers of the new school regard the reformation of the habitual criminal as utterly hopeless, but any moral indignation at their misdeeds is treated as unreasonable.

Having now given the leading ideas of Lombroso and his school, I am naturally expected to give some answer to the question: Does criminal anthropology constitute a science? I should say, not yet. What we have as yet is only a series of observations, collected by scientific methods, and held together by a few generalizations, some of which seem to me to be erroneous, others correct. To begin with the errors, the statement that the habitual criminal is an illustration of atavism or reversion, seems to me quite unproved. As Dr. Lutz has well observed, if a creature had progressed from apehood to the burglar type he would have progressed no further. Is it to be seriously maintained that the thieves in the slums of our great cities are the analogues of the free savages who roam in the forests or prairies of America or Africa, or of our own ancestors, the ancient Britons or Germans? Lombroso finds

features common to both criminals and savage races. But there are some savage races in which instead of finding the stigmata of criminals we find the reverse.

The delinquent, as described by Lombroso, is a pathological product, the result of the corruption of a complex civilization. The conditions necessary to call him into existence are not found among savages. The born delinquent belongs to the great family of the degenerated, which sends so many members to our hospitals and asylums, as well as to our prisons. He has many analogies with the lunatic, but he is not like him at war with his environment; he has an environment of his own, to which he conforms, the morality of which is immorality. The innate weakness and instability of his brain are shown by the number of criminals who become insane. The percentage of criminals in central jails who become insane is ten times as great as in the free population.

While allowing for the influence of heredity, we ought not to overlook the influence of social conditions in creating and fostering crime; and, although I have not much faith in the reform of grown-up delinquents, I do not believe that the younger members of the criminal class are fatally doomed to a vicious and lawless life. With good education, proper food, and plenty of work, the families bearing the stigmata might recover their vigor and go on improving.

RELIGIOUS.

THE ORIGIN AND POWER OF RELIGIOUS IDEAS.

PROF. M. J. CRAMER, A.M., D.D.

Christian Thought, New York, October.

THE facts of consciousness are immediate or self-evident truths; hence they force themselves upon the mind with a power and an authority that are absolutely irresistible, and thus render all demonstrations unnecessary. These facts, or self-evident truths, constitute the foundation of every other truth; for every demonstration must be based upon premises known to be absolutely true; but when we go back from premises to premises, we finally arrive at ultimate truths, unsupported by any other truths, *i. e.*, the facts of consciousness. And as the seed contains potentially the tree with its leaves and blossoms and fruit, so our consciousness contains potentially all our intellectual processes.

This idea of God, what is it? And whence does it come? Streams of light are continually flowing from this idea, illuminating all intelligent beings; nevertheless it is veiled in mystery, before which the human mind bows in holy reverence, without being able to fathom it. And yet man, in the gradual development of his inner life, arrives necessarily at the idea of God; and this idea is the indispensable supplement of all his knowledge; it is a fact of his consciousness.

Even in the child, the immediate God-consciousness already exists potentially, and is unfolded like the other facts of consciousness. True, the conditions of this development are proper education and association with other intelligent human beings, just as it is the case with all other intellectual faculties. And thus we find the idea of God, or the God-consciousness, as a universal fact among all peoples; though among uncivilized and savage tribes it has been retarded, and it awaits the labors of Christian missionaries for its complete unfolding and intensification.

Religion has its source and origin in the human soul. It is not an arbitrary invention; it does not come to man from without; it is to him no mere accidental occurrence; it is not in his power or pleasure to have it or not to have it; religion is to him an absolute necessity, whatever its form may be; for it lies in him; it originates in the depths of his being; it is an indispensable component part of his inner spiritual and intellectual life. Religion has its source in man; only by means of

this principle are we enabled to explain its universality, its indestructible essence, and the immense power and influences which it has exerted at all times, and is still exerting upon individuals, as well as upon tribes and nations.

If there had been in man no inherent faculty to know God, religious instruction by means of a supernatural revelation would have been forgotten as soon as such instruction had ceased. He could not comprehend how such knowledge could be propagated from one generation to another, and from one tribe or nation to another, if a corresponding faculty had not been an original or component part of universal man.

The realm of religion, therefore, is the human race. There have been travelers and explorers who say that they have found tribes without religious rites or ceremonies, in short, without any religion whatsoever; but the same travelers and explorers, in evident contradiction with themselves, report of the same tribes that they have certain superstitious customs which point to the existence of certain religious ideas, however confused they may be; for superstition in man presupposes faith in higher powers, hidden and beyond this world, in whose hands are the destinies of men.

Religion, then, being found among all tribes and nations mentioned in history, as well as among those now living on the earth, so far as they have been investigated, the inference is justified that in future no people will be found destitute of religious ideas; for an induction based upon so large a number of incontestable facts becomes a certainty.

In order to comprehend the power of religious ideas, we must confine our observation not alone to their influence upon the individual, but we must especially notice their influence upon the great masses of the people. This influence is truly astonishing. Is it not religion that determines, to a great extent, the manners and customs of nations, their civil, political, and religious institutions—in short, their whole physiognomy, by which they are distinguished from all other nations? Is not this view affirmed by a study of the most important nations of antiquity, the Egyptians, the Greeks, and the Romans?

What is true of the nations of antiquity is also true of modern nations. For example, the Mahomedans are distinguished from the Christians by a character peculiar to themselves—a character that is certainly the result of the peculiarity of their religion and their religious practices. Among Christians, too, there is undeniably a different spirit to be found among the Roman Catholics from that observed among the Protestants. And the existence of this different spirit is to be accounted for solely by the difference of their respective religious views and practices.

The peculiar character of the Mahomedans, their manners and customs, their determined rejection of all innovations as well as their intellectual stagnation—are all these things not to be explained by the peculiarity of their religion? Whence comes the extraordinary preponderance of the Christian nations over all other nations, and the tremendous influence the former exert in their internal affairs? Is it not owing to the ideas of the Gospel of Christ with which their minds and hearts are permeated and saturated, whether consciously or not? The three countries, England, Germany, and the United States, are Protestant, and hence the richest, the most powerful, and the most influential countries in the world.

From the preceding considerations we draw an inference of extreme importance, namely, that from religion alone, that is, from the true religion, all true progress of the human race may and can be expected. All the best movements of the human race and all its true progress have been prepared, inaugurated, and determined by (the Christian) religion. Why, then, may we not infer that from this religion, properly understood, all further progress of the human race in the future must come?

COLUMBUS AND THE FIRST CHURCH

THOMAS HARRISON CUMMINGS.

Donahoe's Magazine, Boston, October.

PREPARATIONS in our own country for the fitting celebration of the great quadro-Centennial are being rapidly pushed. October 12, 1892, will begin that grand series of public observances marking the four hundredth anniversary of the discovery of America; since the coming of Christ, the greatest event in the world's history. To the student of history, and especially to the Catholic, it means more than this, for it also commemorates the establishment of Catholicity in the New World, as well as the beginning of civilization in America. It is a fact not often commented on in American history that the first house built by Columbus in the New World was a Catholic church. The chronicler says:

The service of God, surpassing in his estimation all other considerations, his first building was a substantial stone edifice; and the work was so pushed that on the 6th of July, 1494, the anniversary of the entrance of the Spanish sovereigns into Grenada, the first Catholic church in the New World was dedicated to divine worship. High Mass was celebrated by the new vicar apostolic, assisted by twelve ecclesiastics, with great pomp and ceremony.

Thus was founded the first Catholic church, and the first Christian city of the New World, which Columbus named Isabella. Its location was about sixty miles east of Cape Hâtien, in what is known to-day as the Spanish portion of the Island of Hayti. The situation proved unhealthy, and after a few years the settlement was abandoned, or rather transferred to where the present city of Santo Domingo now stands. But its remains still exist; and yet, out of more than sixty millions of Catholics to which this church has since grown, no one has moved to mark with some distinguishing monument the spot where the Catholic Church reared its first altar on American soil four hundred years ago.

To-day, deserted and unhonored, it stands as a monument to the carelessness and indifference of millions of American Catholics. We have enduring stone and sculptured marble and tablets without number to bear record to events of far less importance to our faith than this. Think what these ruins stand for!

One hundred and twenty-six years before the Congregational Church landed on Plymouth Rock, one hundred and ten years before the Anglican Church came to Jamestown, thirty-five years before the word Protestant was invented, this church was erected, and the Gospel announced to the New World by missionaries of our faith. No other denomination of Christians in America can claim equal duration with us in point of time. None can show through the centuries such generous self-sacrifice, such heroic missionary work. No other has endured such misrepresentation and persecution for justice's sake.

From the beginning she has been one of the most powerful factors in our civilization, and stands at the head of those influences for good that have made the new world what it is. As her history here is a valuable heritage, we, to whom it has descended, are bound to keep it a living memory in the hearts of her children. We have recently celebrated the Centennial of the Church in the United States, and should now prepare to celebrate the Quadro-Centennial of the Church in America.

By some public act of commemoration we should direct attention to this modest birthplace of our genial mother, in whose arms we have been nurtured for four centuries with the pure milk of virtue and morality. About the location there can be no doubt. The columns of the edifice are still partly standing, in mute yet eloquent appeal for recognition. The spot is easily accessible from Cape Hâtien or Monte Cristi by land or by sea.

The work awaits only the hand of the doer. Who among us is generous and public-spirited enough to do it?

MISCELLANEOUS.

EUTHANASIA: THE PLEASURES OF DYING.

E. P. BUFFET, M.D.

New Englander and Yale Review, New Haven, September.

THAT the moment of death is one of bodily pain and mental discomfort has long been the popular belief. The "agony of death," "the horrors of dying," "the final struggle," have been regarded fit expressions for the closing of our mortal life.

The belief seems to have been general that at death there is a climax of pain, a supreme moment of suffering, both bodily and mental, which is experienced with sensibility acute and consciousness perfect, at the time when the spirit leaves the body. This belief seems to have caused this moment to be looked forward to by the supersensitive with solemnity and dread, and to have remained uncriticised and unquestioned, transmitted from generation to generation, an instrument of torture for old and young.

If such a claim is made, upon those who make it should rest the burden of proof. If, on the contrary, there is good reason for believing that dying is usually as painless and pleasant as sinking into a sleep, it is well, for the sake of nervous and apprehensive humanity, to seek for the evidence.

There is an instinctive dread of death or of exposure thereto in animals of a lower order as well as in man, perhaps intended by nature to preserve the species by preventing reckless exposure to destruction. This object is accomplished when pain prevents the commission of injury which would lead to death; nothing can be gained by the continuance of pain after death is certain, and the act of dying has commenced, and it may be assumed that pain will cease when it is no longer of use.

In very many deaths nothing occurs which even an active imagination could interpret as an indication of suffering. In the natural mode of dying—death from old age—the event occurs when the machine has performed its work, has run its time without injury, break, or cessation, and is at last laid aside as no longer available. Many may go through life knowing nothing of disease except from the experience of others. With advancing years, rest becomes to them more necessary, more prolonged, and more agreeable; and towards the close a desire for almost constant rest is experienced—a wish to be undisturbed being often the only anxiety. At the last, the aged person is conscious only of a slumbrous condition, not unlike that at the end of a toilsome day. He may imagine that the approaching slumber may be long, even unending, but he will deem it the more desirable for that very reason. This is probably the extent of the consciousness of mental or bodily ills experienced by the person who dies a natural death, a death from old age. Those who witness such a death, whether from old age or a variety of other causes, where the person sleeps as he makes the transit to another sphere, will see no evidence of suffering, bodily or mental. There are other modes of dying, in which phenomena occur that, misinterpreted, might suggest that the dying moment is painful.

For convenience, the period from complete health to the moment of death may be divided into different stages. The first, the period of struggle, is that in which the disease or the force, whatever it may be, which is wasting the vital power, is actively at work. This stage varies in length. In death from old age, it is the entire period of life; in chronic disease, it is the period perhaps of years; in acute, of days or weeks; and it is the period in which pain occurs, if it occurs at all. Often sensation is morbidly acute, consciousness may be unimpaired, and if the patient and his friends imagine, as they often do, that the suffering is to increase until it reaches its climax in the dying moment, they may well dread the event. It is the time when the patient is able to make known his suffering to

those around him, and this he often does with emphasis. It is the period of conflict between nature and her antagonist and continues until the winner is determined. It is preliminary to death, but not a dying stage, for often death does not follow. When it does, there comes a second stage, the period of collapse. Now nature is yielding up the struggle. It may be a period of a few seconds, or of many hours, but in it the patient lies exhausted with his previous struggles, usually with consciousness and sensation blunted, perhaps gone, but at least going, unwilling (if conscious at all) to be disturbed or aroused, complaining no longer of pain, but of exhaustion, or of being "tired." Changes now take place in the countenance, an ominous look of vacuity appears, which indicates no suffering. Consciousness of external things is gone, and it may be that breathing and heart pulsation cease so imperceptibly that no one can tell the precise moment; or perhaps convulsive shudders of the frame and contortions of the face occur, which those unacquainted with their nature might consider an indication of extreme suffering. In sudden death from the greatest variety of causes, the different stages may all be condensed in the single crash which annihilates at the instant.

It is not strange that one unacquainted with convulsions should consider them an evidence of suffering in the dying hour. But it can be shown, that similar convulsions occur at other times, that they can be artificially produced, and that they never indicate pain; that, on the contrary, when they occur, the subject is entirely unconscious even of their existence; and that there is every reason for believing that they do not indicate pain or consciousness at the dying moment.

Pain is preliminary to death, and belongs to the first stage. It serves to warn us of danger, and forces us to take rest, the great antidote for disease. Its duty is to give the signal when danger exists. When nature yields up the struggle, pain vanishes and the pleasures of death begin. The brain, deprived of his wonted supply of pure blood, is not equal to the task of connected thought, and originates those delirious fancies, which furnish the delights of opium eating and intoxication. As the cause continues, so must the effect, until death terminates both.

THE BENEFICENCE OF DISEASE.

A. N. BELL, A.M., M.D.

Sanitarian, New York, September.

EVERY organized being, and every organ and tissue of every such being, even the hairs and nails and the most minute nerves, after they are lost to view under the most powerful microscope, are now known to be composed and maintained by living cells. Each one of the cells thus incorporated is possessed of an individual life of its own, has a period of development and maturity, exercises the function of reproduction and dies. Life presents itself in the organism as the sum of these vital unities. It is maintained by the circulation of the blood, which is also for the most part composed of living cells; and the processes of organization and function are sustained, or otherwise, according to the condition of the blood supply, and of the organ or organism, to which it is distributed.

The cells exist before the being which they organize, and survive it after the play of its functions has been arrested, insomuch, that the life of the organism throughout is the resultant of the life of the cells, which constitute it, their individual existence being coördinated to subserve a definite object. When this coördination is interfered with, the result is disease.

Man is placed on a system where all the changes produced in other objects occur according to a relation existing among the substances changed; and his own organization participates in all these things that surround him. He has been endowed with a degree of intelligence equal to the necessity of determining the relation of these things to his health and life.

Further, the life and activity of every part of the organism is merged into such a perfect whole, that all the organs composing it, are united together in a bond of mutual dependence, and the complete performance of the entire series of actions

is necessary for the healthy maintenance of any one action. Hence if any one organ is diseased, all the others are embarrassed.

The lifetime of man is perfectly consistent with the temporary existence of the cells of which his body is constituted. Under the most favorable conditions, parts of his frame that are concerned in development, unceasingly accumulate the necessary particles by a process as beautiful and systematic as it is mysterious and sublime, until, ultimately, the growth peculiar to the species and the individual is attained. The laws of man's constitution determine a period of growth, maturity, and decay, followed by death. But death may occur at any period of life, a few only ceasing to live by the effects of age alone.

Disease in all its aspects is no less constant than the physical phenomena of the universe. The more attentively it is studied, from the earliest records of it to the present time, the more evident it appears that not a single one of the many diseases described in ancient or modern times, has wholly disappeared, and that not a single new one has been discovered. All that have ever existed, exist to-day, and with the same liability to assert themselves under the same conditions as was their wont at any period in their history.

The Divine institution of disease in relation to man's free agency and the qualities of natural phenomena suited to the whole organic world, requires that there should be more or less uncertainty and irregularity in its action. Diversity is everywhere manifest in nature, and not less so in disease and its results than in other departments.

Death is the completion of life, but if disease had no other purpose nor end than death, it would be an anomaly in the works of the Creator, involving an arrangement of vitality without salutary tendencies. Like our own handiwork, which has in itself no provision for repair, we should wear out; labor and sorrow would be the end of all our days; life would be a burden, health beyond hope, and eternity a new creation.

The uncertainty of the issue in any disease, however slight in the beginning, is evidence of its merciful object. Were it otherwise, were our bodies so constituted as never to be sick but unto death, how appalling and hopeless would be the condition of man—hardened in sin by the deliberate postponement of immortal concerns on account of the certainty of time! But the uncertain duration of, and occasional recovery from, even the most fatal diseases, guards and secures their fitness for the common purpose, and prevents their being any exception to the Divine arrangement.

If disease were of one kind only, and always fatal at a particular period, the case would be much aggravated. A death-bed repentance would be the universal reliance.

On the other hand, people sometimes die without the intervention of disease—are suddenly cut off in the full possession of health. Such deaths are rare and exceptions to the general rule. But how would it be, if they were the rule instead of the exception? How indescribably dreadful would be the fear of sudden death! Life would consist in the dread of impending danger; pleasure would be unexperienced and unknown, and civilization among the things that are not.

Indeed, it is only by the present arrangement of disease that its Divine origin can be appreciated, and its beneficence discerned.

Disease was not instituted simply as the road to death, or it would have been uniform and certain in its course. It comes frequently as a monitor in the shape of some frightful epidemic to warn us against the evil of filthy habits not only in our own persons and surroundings, but in the persons and surroundings of our fellow-man everywhere; thus giving us a direct personal interest in the general progress and well-being of humanity. Who that has witnessed the ravages of pestilence in a community and seen how intelligence has been sharpened, and social life elevated by the investigation of the causes of the disease, and the inauguration of measures to prevent its recurrence—or, who that has witnessed the exhibition of noble feeling called into play in the sick-room, can withhold the admission that it is in mercy and not in wrath that God has sent disease into the world?

Books.

SCHLIEMANN'S EXCAVATIONS; AN ARCHÆOLOGICAL AND HISTORICAL STUDY. By Dr. C. Schuchardt, Director of the Kestner Museum in Hanover. Translated from the German by Eugénie Sellers. With an Appendix on the Recent Discoveries at Hissarlik by Dr. Schliemann and Dr. Dörpfeld, and an Introduction by Walter Leaf, Litt.D. Illustrated. 8vo. Pp. 363. New York and London: Macmillan & Co. 1891.

[This work will be welcome to both those who have and those who have not read Dr. Schliemann's large and costly volumes, giving an account of his excavations in Greece and near the site of ancient Troy. Those who have not read the books alluded to will be glad to have at a moderate expense a connected, orderly account of what Dr. Schliemann achieved; while some of those who have undertaken the serious labor of extracting from the productions of the Trojan explorer a clear idea of what is really to be learned from them will derive no little satisfaction from having a guide through various perplexities which are found even in the same work of Schliemann. Thus in his *Tiryns*, there is in the text of the volume an elaborate explanation of the citadel walls, while this explanation is absolutely contradicted in an equally elaborate appendix, without the slightest attempt or explanation on the part of the author to reconcile these opposite views. The value of the work is increased by a translation of the reports of Dr. Schliemann and his assistant Dr. Dörpfeld as to the Hissarlik excavations during the years 1889-90, with the latter's new plan of Hissarlik. By these excavations, it is said, our knowledge of what lies below the surface of Hissarlik is nearly doubled. These reports fill Appendix I. A second appendix is devoted to the gold cups from the Vapheio Tomb near Amyclæ, of which an account has appeared in the *LITERARY DIGEST*.* The work of Dr. Schuchardt is preceded by an interesting Life of Schliemann and an Introduction by Dr. Walter Leaf. He agrees with Schuchardt in the opinion that Hissarlik covers the site of Homer's Troy and that remains of that Troy were unearthed by Schliemann, but argues that the connection between the Homeric poems and the Mycænæan civilization, as shown by the discoveries of Schliemann at Mycenæ and Tiryns, is much closer than Dr. Schuchardt admits. The summary given below expresses the views of Schuchardt alone. The volume is a very handsome specimen of book-making. Its 350 pages of text are elucidated by 297 illustrations, a number of them full-page or larger. Among these are portraits of Dr. Schliemann and his wife, the latter wearing on her head the golden ornaments found by her husband at Hissarlik. Most of these illustrations are selected from Schliemann's books, although there is added a considerable number of new cuts illustrating fresh views and further discoveries. It ought to be added that both Dr. Schuchardt and his translator possess unusual qualifications for their task, the former having, in 1886, taken part in the excavations at Pergamon, and the latter being connected with the British School of Archæology at Athens. We give a digest of Dr. Schuchardt's conclusions as to what has been proved by Schliemann's labors in regard to the origin and actual contents of the Homeric poems and the origins of the Greek people and their civilization.]

DR. SCHLIEMANN believed, as we know, that he had discovered the civilization of Homer's Achæans in the graves at Mycenæ. Dr. Köhler, on the other hand, maintained, in 1878, that these graves belonged to the Carians, who, coming originally from Asia, flourished long before the Achæans, and, according to Herodotus and Thucydides, were for a time the most important people on the Greek islands, transmitting to the Greeks many inventions, such as the use of escutcheons and handles for their shields, and of plumes for their helmets. The advocates of the Carian hypothesis lay special stress on the difference in the mode of burial. The bodies found in the shaft-graves at Mycenæ were buried, and, as Helbig maintains, are even embalmed. In Homer, on the contrary, cremation is universal.

In the discoveries at Mycenæ a sharp contrast to the Homeric picture world was evident. This contrast extended even to details. Several garments at Mycenæ pointed to a purely Asiatic costume, and the absence of iron marked an incredibly early period. It was thought, therefore, that all connection between Mycænæan civilization and Homer must be abandoned, and that this civilization must be referred to the Carians.

On the other hand, Dr. Schliemann's excavations confirm the former power and splendor of every city which is mentioned in Homer as conspicuous for its wealth or sovereignty. In Mycenæ, Tiryns, and Orchomenus one and the same "Mycænæan" age of civilization meets us. In the excavations at Hissarlik most of the remains of the chief stratum are different and obviously older; but towards the end of that great period the Mycænæan style appears there also, and this establishes the connection in time between the two points. The second city at Hissarlik had come into contact with Mycænæan civilization shortly before its downfall. At Mycenæ, Tiryns, and Hissarlik the

chief stratum represents the one great period of the city, after which there comes nothing of any practical importance at Mycenæ and Tiryns, while at Hissarlik, after a long period of village settlement, the only city of any size built on the spot belongs to Hellenistic times. It follows from this alone, that Homer's conceptions about his heroic age of Greece were founded on the tradition of the golden eras of Mycenæ and of Troy, assuming the latter city to be covered by Hissarlik. In many cases it is plain that not mere tradition, but thorough knowledge, is at his service, and this is all the more striking in various points where Mycænæan usage differed entirely from that of later periods.

Of these points, foremost is the strongly fortified citadels, which do not reappear after this period either in Greece or in Asia Minor. The wealth of metals in this period is also distinctly reflected in Homer. Were it not for the golden treasures of the shaft-graves at Mycenæ, Homer's tales of chased goblets, like the cup of Nestor, of bossed shoulder-belts and the golden dogs that kept watch before Alcinous's door, would still be treated as bold flights of fancy, as they were before the excavations.

Not less striking and important in the correspondence between the Mycænæan discoveries and the Homeric poems, is that shown by the inlaid work on the dagger-blades, and on a cup found in the fourth grave at Mycenæ. Nowhere else in Greece has work of this sort, complete pictures in inlaid metals, been discovered. Yet the writer of a portion of the Homeric poems had a very clear conception of this kind of workmanship, as is shown by the details of the description of Achilles's shield, on which were represented purple grapes on golden stems, surrounded by a hedge of tin, and youths wearing golden swords hung from silver baldrics.

The leading points of agreement here enumerated afford sufficient proof that certain parts of the descriptions in the Homeric poems could have had no other models but those of Mycænæan art and civilization. We know, however, that Homer is a collective name, that the epics which are comprised under that name, were pieced together at a comparatively late period, from songs which had gradually come into existence during a period that extended over centuries. Therefore, although there survives in the oldest part of these songs a clear conception of the actual conditions of the Mycænæan age, yet many of the later parts were written when that great civilization had already decayed, and we must not be surprised, if they often represent another world. Iron, for example, which appears in ornamental work only near the end of the Mycænæan period, is in the Homeric poems almost always used for tools and weapons. In the Homeric poems, again, the custom of wearing garments not sewn, but merely pinned together with fibulæ, is general, whereas at Mycenæ scanty traces of it only can be detected quite at the end. In the same way we must explain the new mode of interment by cremation, in place of the Mycænæan burial. Although the two customs originally betokened a difference in religious belief, such beliefs change with time and other conditions.

Thus, it is not as impossible to bridge over the chasm which separates Mycenæ from the Greek life, of which the Homeric poems are considered to be the first distinct representative, as the Carian hypothesis assumes. Moreover, when that hypothesis arose, most of the striking coincidences which have guided us were still wanting. Dr. Köhler wrote his treatise in 1878, when the Mycænæan shaft-graves had just been discovered. The inlaid work on the dagger-blades was discovered in 1881 only, and the doubts aroused by the total absence of iron and of fibulæ in the Mycænæan period did not entirely disappear till 1888.

The time to which the Mycænæan civilization belongs cannot yet be fixed with any accuracy. In the grave in Egypt of Aa Hotep, the mother of Ah Mose, who freed Egypt from the Hyksos (about 1600 B. C.), a sword was found, worked in relief with four locusts and a lion pursuing a bull, exactly in the style of the Mycænæan blades. Since model and copy cannot be very far apart, we thus get the sixteenth century B. C. as the earliest date for the Mycænæan work.

This period, from about 1400 to 1000 B. C., would exactly suit for the Homeric Achæans. Its end would exactly coincide with the date at which, by general agreement, the Dorians entered the Peloponnesus, seized the Achæan strongholds, and crushed their ancient glory.

To sum up briefly, Mycænæan civilization prevailed on the east coast of Greece, and over the islands to Asia Minor. It bears a

* Vol. II., p. 233.

strongly Asiatic stamp, yet its analogies to the Homeric poems are important enough to prove that by the Homeric "Achæans" the representatives of Mycænæan civilization are meant. It is to be concluded that these Achæans were a mixture of several tribes, Minyæ, Ionians, Carians, and perhaps other immigrants. The uniform distribution of the civilization is explained by the welding together of the different races into one kingdom, which, after the subjugation of its opponents, especially of Troy, established for the first time peaceful commercial relations in the Ægean.

Speaking broadly, this civilization covered the years 1500-1000 B. C. It was destroyed by the Dorian invasion. The greater part of the Achæans migrated to the islands and to Asia Minor, where the further developments of Mycænæan art may be traced.

The earlier portions of the Homeric poetry belong to the meridian of Mycænæan civilization. The continuation and revision of that poetry followed after the Dorian invasion; so the epic bears, almost throughout, the stamp of this later time.

HISTORY OF MODERN CIVILIZATION: A Handbook Based

Upon M. Gustave Decoudray's *Histoire Sommaire de la Civilisation*. 587 pp. New York: D. Appleton & Co.

[This work which is a continuation and completion of "The History of Ancient Civilization," published over a year ago, is designed to give to young students and general readers a comprehensive view of the progress of the nations, as far as it is known, out of the decadence of ancient civilization through mediæval barbarism to modern and contemporary civilization. In its pages we see as in a panorama the advancing hordes of Goths, Visigoths, Vandals, and Huns, pouring in turn upon Rome and Constantinople, animated solely by the lust for fighting and plunder; anon we see them falling under the influence of the Catholic Church, which uses them to perfect its own organization, and in turn influences them in the direction of social order and settled government. The scene changes, and Goth and Vandal, Frank and Roman, Greek and Hun are standing shoulder to shoulder to stem the fierce onslaught of the Arab hosts, who, under the standard of Mahomed, are united in an enthusiastic effort to render the Moslem sword and Koran dominant in all the earth.

After a short glance at Arab influence and civilization, we witness the dismemberment of the empire of Charlemagne, the origin of feudalism, and a new social order, in which the Church plays a prominent part, crystallizing itself upon the ruins of the old. As the panorama unfolds itself, the Middle Ages pass in review with their nobility and tournaments, bishops and monasteries; the feudal system shows signs of decay, society is transformed, great inventions and discoveries are made, the foundations of modern society are laid, and nations put on their individual characteristics. The Renaissance in the fifteenth and sixteenth centuries, the birth of science, the religious Reformation and its attendant wars, its influence upon the economic and intellectual movement are all presented in succession, guiding us through the seventeenth and eighteenth centuries to the French Revolution; and, finally, there pass in review before us all the great discoveries and order of social evolution in the nineteenth century. The organization and development of the several European nationalities are treated separately, and the work closes with a prophetic glance at the future of the Anglo-Saxon race in America, Africa, and Australia, and the backward flow of European civilization upon its Asiatic sources.

So many subjects are treated in this work that a mere tabulated index of them would require more space than we can devote to its notice; we must, therefore, forego all attempt at a digest of its contents, and will confine ourselves to a presentation of its style and treatment of the leading event in European development,—the contact of Western barbarism with Christianity.]

IN the fifth century of the Christian era profound darkness followed the brilliant light that had radiated from Athens and Rome. The number of native Roman citizens had been gradually declining. They had long ceased to supply soldiers for the army which was now composed mainly of barbarian mercenaries. The old Roman farmer from whose ranks so many of the great consuls and dictators of old had sprung, cultivating his small estate with the assistance of his family and household slaves had become extinct, and given place to owners of hugh territorial tracts. While round the Empire, still materially rich, with all its monuments unharmed, its treasures of art untouched, its cities gorged with unproductive wealth, its riches exaggerated by report, hung the barbarian kinsman of the mercenaries who filled the ranks of its legions; longing keenly for the spoil, longing to exchange the poor lands and rude climate, the forests and morasses of the North, for the sunny pastures of the South, and the marvels and wealth of the Roman Empire.

True, the barbarians brought with them the germs of a nobler world. They had the moral force and energy, the rude hardihood and power of endurance which the Romans had wholly lost. But they knew nothing of real civilization.

The invasions were first commenced in the year 240 A.D. by tribes of barbarians, but were continued in the fifth century by hordes of

uncivilized races, whose incursions were prolonged into the sixth. When the invasion from the North seemed ended, another from the South commenced, and was followed by very different results. The Greek Empire was dismembered, and the world found itself divided between new races and even new religions. The work of reorganization then began, and had laboriously continued during several centuries, until, in the fifteenth, it suddenly quickened into rapid progress.

This difficult work of amalgamation between different races and traditions, this effort of a broken civilization to influence its conquerors, forms the history of the Middle Ages, or the laborious infancy of the new society.

But what were the first races that thus came to renew the ancient populations? Three of them have been identified. The Teutonic and the Slav races both issued from the same Aryan source as the populations of Greece and Rome. Then followed the Tartars, more or less of the Mongol race, and much more refractory to civilization. Between these were the Semitic and Arab races, who from the seventh to the eleventh century attained a far higher civilization than the populations which they supplanted.

But Europe was peopled and modified by the two other races—the Slavs and Teutons. The former were a long time in the background, but afterward raised themselves and formed the populations of Eastern and of Central Europe. The Teutons, nearest in position to the Empire, were the most active agents in its destruction, and the founders of the nations of Western Europe. The influence of Goth and German may be traced in varied proportions in the physical type, the languages, laws, and ideas of even the Romance or Latin nations.

The Papacy. Freed by the invasions from the direct rule of the civil power, the bishops of Rome, although outwardly subject to the Emperor of Constantinople, had gradually become accustomed to consider themselves the masters of Rome and her territories.

No doubt the Church had greatly benefited by her alliance with the Merovingians; she had acquired both authority and wealth; but they were a debauched and violent race, and finally insisted on their right of nomination of the clergy. The bishops, therefore, hailed with delight the substitution of the family of the Pepins for the degenerate descendants of Meroveas.

The Papacy eagerly seized the opportunity of interfering in a question of so much moment as a change of dynasty. Consulted in 752 by Pepin the Short on what he had better do with the Merovingian king, Pope Zacharias replied "that the title ought to belong to the one who wielded the authority."

Pepin proclaimed himself king, caused himself to be crowned by Boniface, Archbishop of Mayence, and a second time by Pope Stephen II.

In return he defeated the Lombards, and gave the Pope the exarchate of Ravenna, and the Pentapolis (756), thus providing him with a State, rendering him a king similar to other kings, and securing his independence in a century when authority was not recognized without land, nor right without strength to enforce it.

In the fourth century the Roman Church was subject to the Emperor Constantine, who even regulated her dogmas by his laws. Independent in the eighth century she even domineered over kings. Her empire had grown in extent and prestige. The barbarians adored where they had burnt, and enriched the temples they had robbed. All the barbarians which opposed her had disappeared. The Franks had conquered for the Church, and triumphed by the Church. They now benefited by religious unity, while establishing political unity to their own advantage; and this was the goal toward which the long confusion of the period of invasions was tending; society founded itself anew; the harmony, so difficult to attain between the principles of Germany and the genius of Rome, was realized for an instant under the influence of Catholicism.

Under Gregory VII. the Papacy contended with the Empire for preëminence. The rivalry commenced in 1073 with the dispute over the right of investiture; was prolonged into the twelfth century by Frederick Barbarossa and Alexander III.; into the thirteenth by Otto of Brunswick and Innocent III.; and ended in the dramatic duel between the impetuous Frederick II. and the inflexible Innocent IV.

The Papacy was virtually triumphant in this great struggle, in which both sides were exhausted. Europe desired the dominion of neither; the Roman Empire crumbled to pieces, and modern Europe with its various kingdoms arose on the feudal chaos

The Press.

POLITICAL.

THE NEW YORK CAMPAIGN.

The Epoch (New York), Sept. 25.—It is evident that the ominous shadow of Hillism has been dispelled and that Democratic success will not mean a strengthening of the tricky demagogue who has used the power of office for seven years to exalt his own claims and pretensions as a politician. In fact, Democratic success in New York this year is more likely to end Hill than Democratic defeat. It is vastly important that the stand which the Democratic party in New York has taken on the silver coinage question should be sustained. It would be likely to induce the National Convention to take substantially the same stand, and might result in eliminating every element of danger from the currency agitation of the time. If that position should not be sustained by the people of the State, they would invite new perils by making it appear that a sound policy in statesmanship would be a losing one in politics. Then the tariff contest of next year will be strengthened by every demonstration of support given to the issue of reform in important States. Success for the tariff reform doctrine in the State elections of New York and Ohio would be a substantial assurance of triumph in the National field. So far as the State ticket in New York is concerned, there can hardly be room for hesitation for those who regard tariff reform as the supreme issue in National politics.

The Independent (New York), Sept. 24.—The work of the Democratic Convention at Saratoga was preceded, accompanied, and followed by every sign of discontent and dissatisfaction. It was a victory for Tammany, and Tammany rejoiced. But there is abundant indication that the victory of Tammany means the defeat of the party. For the first time since the days of Tweed, Tammany is in complete control of the Democracy of the State. This, be it remembered, is not a reorganized or purified Tammany; but it is the Tammany of Croker and Grant; the Tammany of boodle Aldermen; the Tammany that has a solid constituency in the slums; the Tammany that rules to ruin; the Tammany that courts the favor of the rum-shops; the Tammany that is tenfold more hateful to the conscience of Democracy than the Tammany that was stigmatized in the National Democratic Convention which first nominated Grover Cleveland. "We love him," said the orator of that occasion, "for the enemies he has made." It is this Tammany, corrupt and criminal, the deep disgrace of the city and the party, which now hangs as a millstone about the neck of the Democracy of the State.

Kate Field's Washington, Sept. 25.—Whatever malignant tongues may say to the contrary, the nomination of Roswell P. Flower for Governor by the Democrats of New York was as nearly spontaneous an act as any that a great party has performed for many years in this country. As I go everywhere, from Maine to Alaska, it was only natural that, being a friend of both the leading candidates for the nomination, I should have looked in to see how things were getting on at Saratoga. I speak the literal truth when I say that, from the Sunday morning before the Convention began till the Wednesday evening when the last delegate packed his gripsack for home, there was not a moment when any other candidate had the ghost of a show, or was believed by anybody on the ground to have one.

Belletrisches Journal (New York), Sept. 23.—There is little to be said about the candidates. One can hardly grow enthusiastic over them, but there is no reason to be dissatisfied with them. They are as good as the managers of the party machines could procure, and it matters not which man wins, the State will fare neither much better nor much worse. In-

sofar as National politics is concerned, the Democratic programme is probably the best that has ever been laid down in our State. Hillism has sustained a severe defeat, and Cleveland ideas are victorious all along the line. It was realized that with Cleveland the party must stand or fall. Hitherto no party Convention had ventured to declare war on the silver swindle. This [Democratic] platform does not shrink from the issue; it has no terms to make with the swindle, but is bent on its eradication. The creditable National programme is in striking contrast with the weak State programme. The latter, however, is not Cleveland's work, but Hill's. From the point of view of pure State policy it must be conceded that the Republican programme has some advantages, but from the National point of view the Democratic is absolutely unassailable.

Christian at Work (New York), Sept. 24.—The declaration made by both the great political parties in this State against the coinage of any dollar which is not of equal value with every other dollar of the United States, unquestionably voices the public opinion in at least forty States. It is the only safe rule to go by; there should be no debasing of the currency. Yet the work of debasement is steadily going on at the rate of four and one-half millions of dollars coined every month. Each dollar so coined has taken the place of a gold dollar which we might have had, and otherwise would have had. We now have three hundred and fifty millions of these coins on storage, besides thirty-seven millions in silver bars to be coined hereafter. There is a point up to which debased coinage can be interjected in a currency without perceptibly injuring it. But it is a question if that point is not already reached if not passed. The question is: How long will it be before gold will be at a premium? Not long, assuredly, if the work of coining debased dollars goes on as at present for any length of time.

CONCERNING HILL AND TAMMANY.

Indianapolis Sentinel (Dem.), Sept. 26.—The interesting question in New York politics at present appears to be whether or not the recent Saratoga Convention deposed David B. Hill. *The Times* asserts that he has been thrown overboard by Tammany, and commends the action as "the cleverest bit of party tactics that has been seen in a long time." Its expressed reasons for rejoicing in his claimed downfall are as follows:

The sordid and self-seeking tactics of Hill, his corrupt methods and his low standard of official and political action, have exerted a degrading influence upon his party. At a time when its greatest need has been to win the confidence of men of intelligence and conscience, and bring to itself new elements of support, Hill has been dragging it down to the lowest level of intrigue and demagoguery, and creating disgust and aversion in the minds of all thinking and conscientious men. He has been an incubus upon its progress and a menace to its prospects.

This characterization fits very well with the very general belief in the Democratic party that Hill sold out in the National campaign of 1888, and threw New York to the Republicans. The evidences of this have never been satisfactorily explained away, and if Tammany has deposed the man of many offices, it is possible that this act may be a tardy punishment for political treason. Tammany has its faults, but it does not usually accord much tolerance to political traitors.

New York Staats Zeitung (Ind.-Dem.), Sept. 28.—It would be very remarkable if, as the *Times* suggested yesterday, the Republican Campaign Committee would put forth a document to prove that Cleveland was sold out in 1888 in favor of Hill. That Cleveland was sold out is beyond question, but for the Republicans to afford evidence of it would be to expose their own share in the deal. The Republicans do not trouble themselves about Democratic success in New York State or City as long as it affords them a chance to make a dicker for supremacy at Washington. This is and has for years been the position of

affairs. The moral indignation over "Hillism" and "Tammanyism" on which Mr. Fassett is basing his campaign, is false pretense, simply because the miserable Democratic ring exists only by reason of Republican coöperation. Tammany can be overthrown at any moment if the Republicans earnestly desire it. The Republicans simply use Tammany as a bugbear to influence those of their party who are too stupid to see, or who do not want to see that the institution exists only by the grace and will of the Republican party.

America (Ind., Chicago), Sept. 24.—Think of it! the newspaper which drove the Tweed gang from power aiding and abetting in the campaign of Tweed's successors to perpetuate their rule of rum, ruffianism, and robbery through out the Empire State. Cover its eyes as it may with tariff reform leaders, honest-money truisms and criticisms of Tom Platt's bossism, the fact remains that the [New York] *Times* is lending its aid to Tammany Hall in the politics of New York and the Nation. Admit everything that the *Times* charges against Boss Platt; admit that he wears horns under his hat and cloven feet in his patent leather shoes; that the tail he shed when he ceased to be Roscoe Conkling's "me too" tadpole was a yard long and barbed at the point—and yet he is but a mortal devil in American politics. If he transgresses the law he can be punished; if he outrages decency he can be tabooed; if he scorns civil service and plays the boss devil in Republican politics he will some day die and there will be an end of him. With Tammany Hall it is different. It is a self-perpetuating organization for stratagems and spoils. Its Chief Sachem may die in Ludlow Street Jail, or accept \$5,000 birthday gifts for his little daughter, but no disgrace can tarnish its reputation or imperil its ascendancy in New York affairs. It goes on forever, changing its chiefs, but not its rapacious instincts. These are indestructible, the same now as ever.

Civil Service Chronicle (Indianapolis), September.—If an issue springs from a condition of things that floods the country with facts, the spoils system is at this moment the great issue in this country in spite of scant mention in any platform. This paper means to gather the facts of municipal, State, and National spoil, and put them into condensed shape for people too busy to get them themselves. There is not a month that its space is sufficient to print one-twentieth of what it collects, and it is a conservative estimate that it is not able to collect one-twentieth of what is printed. Such a floodgate of spoil touching every phase of public life as Tammany opens, this paper has to pass by. If gathered into a book as the facts appear from day to day in the New York papers, it would form the most astounding and incomprehensible manifestation of this century. It is criminal; it lays a vile touch upon the administration of justice; it blackmails; it steals; it corrupts far and wide, and though this is known by the best men of both parties in New York, its power is as great and as far-reaching as it ever was. So far as any sign shows to-day, Tammany may last forever. Why, indeed, should Tammany and Tom Platt make an "issue" on Civil Service Reform when their power and life are dependent upon spoil?

New York Evening Post (Ind.), Sept. 25.—Mr. Fassett last night devoted himself to a vigorous attack on Governor Hill, who is certainly an easy victim for the indignant moralist. In order to make this work more profitable, he insists upon it that Hill is still in full command of the Democratic party in this State, but why he expends so much labor on this thesis it is hard to see, considering that if Hill be not in command, Croker is, and we doubt whether any one would seriously maintain that the Commonwealth was safer in Croker's hands than in Hill's. There is this difference, however, that Hill knows what is going on in the world of Federal politics. He is a lawyer, has some education, and has a miscellaneous assortment of views on currency, taxation, and con-

stitutional law, about which Croker & Co. know and care no more than they know and care about the nebular hypothesis. Croker and Grant and Gilroy at the head of a political party would be a joke of such monstrous mien that we do not see why Mr. Fassett does not let Hill go, and cling to the theory of Tammany ascendancy in the Democratic party. Croker on Silver, or Grant on Taxation, or "Jimmy" Martin on Municipal Reform would produce what the Germans would call a "world-guffaw."

New York Morning Advertiser (Ind.-Dem.), Sept. 27.—Governor Hill really must be more careful as to the topics he discusses before the farmers this year. What could he have meant, for instance, in his speech at Malone on Thursday last, by making the Interest Law the feature of his able remarks? The Governor complimented the Assembly for passing the bill reducing the rate of interest from 6 to 5 per cent., and incidentally complimented himself for approving it, although it failed in the Senate. Does he not know that Mr. Flower, his candidate for Governor, was one of the powerful delegation of bankers and business men of New York which went to Albany to defeat this measure? The Governor remembers this distinguished delegation very well, for he spoke of it in this address to the Franklin County farmers, and therefore we must conclude that he knew Mr. Flower was an important man in the crowd. The understanding is that Governor Hill is stumping for Flower, and in view of this his Malone speech is full of mystery. Can it be possible that he is inclined to stick a small knife between Mr. Flower's ample ribs?

Philadelphia Press (Rep.), Sept. 25.—There is talk again in New York City of a scheme to unite all the elements opposed to Tammany Hall in an effort to defeat that powerful Democratic organization. Those interested in the movement are making calculations of how many votes such a combination could poll, the Republicans always being the largest factor. Whether the New York City Republicans are ready to enter into another combination of this kind may be considered doubtful. To an outsider it looks as if they had had enough of such movements to satisfy them. The combination to defeat Tammany Hall last fall was about as grotesque an affair as was ever seen in politics, and it met the fate which sagacious politicians predicted from the beginning. The Republicans have invariably been the strongest in New York City when they fought on their own ground and under their own leaders.

PENNSYLVANIA.

New York Recorder (Rep.), Sept. 27.—Republicans are becoming ashamed of Pennsylvania. What power has she in the Senate? She has just chosen for a third term a Senator who never made a speech except a motion to adjourn, and whose most important votes last session were against his party on the Force Bill and silver question; a Senator whom his own party Convention did not venture to endorse. His colleague is a Senator whose single speech of the session was in answer to charges of the gravest character affecting his own personal integrity. This is Pennsylvania in the Senate. What is she in the House? There may be brilliant Representatives, but they shine with an anthracite-bituminous flicker not visible outside of New York. In Philadelphia the canvass is in its best form. Our Republican friends have nominated for Treasurer a candidate who receives golden opinions from all parties. His repute is that of an estimable man. He is selected, however, to take the place of one in jail for stealing a million of dollars. His canvass is burdened by the fact that although there have been committees of Aldermanic and legislative inquiry, hearings before the courts, Judges even sitting as committing magistrates, nothing can be learned as to the fate of that money, or who is to blame for the malfeasance. There is an impression that "respectable" folks are concerned—bank officials, people who go to church, and so on,—

and that every influence has gone toward the stifling of the inquiry. Marvelous is the silence of the press. That, from one point of view, is the most painful development. When the newspapers are awed into silence, crime must have a strong, firm hold. And now come later crowning developments, showing that the Auditor-General of the State—the official whose duty is to keep watch and ward over the State funds—has been in collusion with the imprisoned Treasurer, the one who made away with a million, and is now to sit in penitentiary durance for fifteen years as the penalty. The evidence is as clear as the sunshine at high noon on a cloudless day. But the courts can "do nothing," the prosecuting officials can "find no evidence," and the Auditor-General will probably nominate himself for the Senate, as Mr. Quay did, and ask for a "vindication." It would be quite in the Pennsylvania way—to elect him.

Philadelphia Record (Dem.), Sept. 25.—Dazed and dumfounded by recent exposures of official crime and corruption, the persons who plan the campaigns, pull the wires, and dictate the nominations of the Republican party in Pennsylvania have hastily withdrawn themselves from the front. They fear the popular indignation. They expect defeat. On their State ticket they have thrust forward two soldiers to bear the brunt of an opprobrium in nowise deserved by them. On their city ticket they have brought to the front two deserving gentlemen of independent proclivities and fair fame, untouched by the pitch of machine control, in the hope to cover up and to put out of sight past delinquency by a show of sudden decency and repentant action. If the eyes of voters can be closed by these virtuous dodges the wire-pullers will esteem themselves happy; they will think their fault condoned, and everything made ready for a resumption of machine control.

Brooklyn Eagle (Dem.), Sept. 25.—That limited but highly moral element of the Republican press which was seriously distressed at the affectionate and laudatory terms in which the Republican National Committee took official leave of its whilom Chairman, Matthew Stanley Quay, will feel no less bitterly the confidence in that astute tactician which the Pennsylvania State League has just expressed by electing his candidate as its President. That act testifies as plainly as the encomiums of the National Committee that the charges of embezzlement preferred against Mr. Quay are not incompatible with his retention of leadership in the party of great moral ideas. It is not that the party cares less for great moral ideas, but that it appreciates the practical talents of Mr. Quay more. If unfortunate circumstances required him to insist upon a temporary loan from the State Treasury, it did not detract from his ability to serve his party in a trying emergency. This reasoning may be offensive to some highly ethical natures, but it appears to be a sort of reasoning which answers the practical purposes of those who employ it. Mr. Quay's predominance does not seriously imperil the prestige of Pennsylvania as a Republican State. Its virtuous throes are not violent enough or protracted enough to enable the enemy to capture the citadel. If it hears the reproaches of the truly good, it doesn't mind them. Its maxim is that politics is a state of war and that in love and war all things are fair.

THE COBDEN CLUB AND THE UNITED STATES.

Interview with Thomas Bayley Potter, head of the Cobden Club, London Dispatch to the New York Herald, Sept. 27.—I have just heard that charge that the Cobden Club has a secret fund of \$1,000,000, which it is using to bribe voters in Ohio. I want to say to the public through the *Herald*, and I say it on my word of honor as a gentleman, that the members of the Cobden Club would scorn any man who would connive at bribery in any form. We are members of the Cobden Club because we be-

lieve in the political and economic principles which Cobden represented. This club was organized simply to preserve the results of a great Free Trade movement in which he was such a conspicuous leader. We work simply through moral suasion. We spread facts among the people and argue upon these facts. Our aim is to win over so far as we can, not the British public alone, but the whole world, to believe in the truth that when Free Trade is universal one of the great sources of misery and danger between Nations will be removed. The Cobden Club is in a very large sense a philanthropic institution, inspired by the highest motives, and we are all trying to do what we think is best for the interests of mankind. The club has never paid a penny to anybody in America for the purpose of influencing elections or to secure legislation favorable to our ideas. I should think men would simply laugh at the statements being circulated just now on the other side of the Atlantic. In the name of the members of the club and in my own name I repeat, on my sacred word of honor, that the Cobden Club has never in any way attempted to interfere in the affairs of the United States. We have neither spent money ourselves nor connived directly or indirectly at the expenditure of money by anyone else in the United States for political, economic, or any other purpose. The *Herald* cannot make this denial too sweeping or too emphatic. It is quite true that up to 1879 I caused a large number of leaflets on the subject of Free Trade to be circulated in America. I had the strongest faith in the common sense of Americans, and we all believed they would be glad to receive from Great Britain some light upon the beneficial results which followed the adoption of the Free Trade policy here. We may have sent 200,000 of these leaflets in all, but that is the only effort we have ever made across the water. In 1879, I became satisfied—indeed, we were all convinced—that the circulation of these leaflets was causing a feeling of great irritation and jealousy, and the practice was discontinued. No printed matter is now issued by the Cobden Club to America unless in answer to a written request. One of the things that persuaded us that it was unwise to discuss the question of Free Trade in America was the reception given to Augustus Mongredien's "The Western Farmer of America." The book was simply torn to pieces.

ST. THOMAS AND ST. NICHOLAS.

New York Staats-Zeitung (Ind.-Dem.), Sept. 26.—How the treaty with Hayti for the transfer of Môle St. Nicholas was shattered, is matter of history. Everyone has heard how Secretary of State Blaine's diplomatic representative at Port au Prince bungled the business, and that a simple private man, astonishingly well informed as to the secrets of the State Department, managed to turn his information to account, and at the demand of a private corporation (the Clyde Steamship Company) the United States had to withdraw humbly. Meantime Mr. Douglass has retired to private life, and Blaine, who will shortly return to Washington, will hardly be able to resist the impulse to make another attempt. In the absence of any indication of any better opening in this much-desired direction, the Administration has revived the old project of annexing the Danish isle of St. Thomas. It is said that, at a recent council at the White House at which Secretary Tracy and Admiral Gherardi discussed the matter with the President, it was unanimously agreed that St. Thomas was better suited to our requirements than the Môle St. Nicholas. But the conclusion reminds us of the fox and the sour grapes. The question as to the comparative merits of St. Nicholas and St. Thomas as coaling stations for the United States may be left to the decision of the Washingtonian Moltke. Doubtless, either would serve the desired purpose; but the seizure of St. Thomas—even assuming that it is to be had—would not merely inaugurate the dangerous policy of annexation, but call for an enormous sacrifice in money. Denmark de-

mands \$7,500,000 for the cession, and our Treasury is in no condition for the reckless disbursement of such a sum. Even for the acquisition of a coaling station it would not be justified by public opinion. Môle St. Nicholas would cost less, and so far as the objections of Hayti to the desired arrangement can be overcome, the Government must be prepared to act.

NEBRASKA REPUBLICANS AGAINST FREE COINAGE.—The unmistakably anti-free coinage plank of the Nebraska Republican platform indicates that a change has been wrought in party opinion on the silver question in that State during the past year. The platform of 1890 declared that "the efforts to fully remonetize silver should be continued until it is on a perfect equality as a money metal with gold." The present platform denounces without reservation the "Democratic doctrine of the free and unlimited coinage of silver." The marked difference between these two utterances, made within a year of each other, shows that a reaction has set in against the silver fanaticism which carried the West by storm last year. This reaction is but natural, though it is undoubtedly stimulated by a due appreciation of the danger of the coinage, which has been accentuated by recent events, like the exportation of gold, and the making of gold contracts.—*Detroit Tribune (Rep.)*, Sept. 26.

"THE BOASTED GOLD STANDARD PARTY."—McKinley boasts that in 1860 we had a circulation of only \$13.85 per capita. On the 1st of January, 1891, it was \$24.10 per capita. And the *New York Tribune* chimes in and boasts that to the Republican party is due the honor of making the per capita circulation of the country about one-half greater in proportion to population than at any time while the Democratic party controlled the Government. But what does this boast mean, if coupled with it comes the reiterated assertion that the Republican silver dollar is only an 80-cent dollar? It can only mean that the Republican party is beating all previous records as the party of "fiat money." Our population increases at the rate of about 1,400,000 annually, so that the increase of the currency is more than \$38 for every additional inhabitant while we are under a Republican silver act which increases the supply of money at the rate of \$54,000,000 annually. Even the once berated Greenbackers, contemptuously known as "fiat-money cranks," can hardly beat this record. And this is the boasted "gold standard" party of the United States. While it is accusing the Democracy of advocating free coinage it is itself by its own confession piling up a fiat silver currency and boasts that its feats in this line excel that of any Democratic Administration two to one.—*Boston Globe (Dem.)*, Sept. 26.

MR. MILLS'S TACTICS.—Some people affect to be very much disturbed over the alleged fact that Mr. Mills, of Texas, has ignored the silver question in his Ohio speeches, and that he has "abandoned free silver." Those who say so probably have not heard or read any of those speeches. In his speech at Mansfield, Mr. Mills made an exceedingly able presentation of the case for free silver and struck the sophistries of McKinley with telling force and effect. But Mr. Mills is a man of political sagacity, and he knows that the logical issue for the coming campaign is tariff reform. He knows that this is the issue for the Democrats to keep clearly to the front if they wish to hold the fruits of the magnificent victories won in the late Congressional elections on that issue and to make them effective by gaining a Democratic Senate and a Democratic President. He sees McKinley striving desperately to push the tariff issue aside with the silver question, and he promptly spoils his little game. Mr. Mills is a sound Democrat and he is likewise a long-headed political tactician, and he is fight-

ing for victory and not merely for exercise.—*Nashville American (Dem.)*, Sept. 25.

THE GENERAL EXCELLENCE OF THIS YEAR'S CANDIDATES.—An encouraging feature of the chief political contests now in progress is the generally high character of the leading candidates. This is true particularly of Massachusetts, New York, Ohio, and Iowa, and it is no doubt one of the wholesome effects of the introduction into politics of new and vital questions. Rarely has it been that campaigns which promise to develop unusual warmth of feeling have been opened with so many hearty references from the speakers of one party to the high personal character of the candidates of the other. Mr. Mills, of Texas, for example, is a pretty robust partisan, but he had this to say of McKinley in his first speech in Ohio: "Mr. McKinley and I have been close and particular friends indeed. I love and respect him very much. In honor and integrity he is as white as snow, and is a man of high character. I cannot stand here to-day and do aught but praise him personally." The way has been well cleared all around for clean political fighting.—*Springfield Republican*, Sept. 26.

THE PENSION EXPENSES.—There is food for reflection in the annual report, just submitted, of the Commissioner of Pensions. On the 30th of June last there were 676,160 pensioners on the rolls, an increase since the last fiscal year of 138,216. The total amount disbursed for pensions, expenses, etc., was \$118,548,959.71, as compared with \$106,493,890.19 disbursed last year. About 30,000 pension certificates are issued each month, and it is expected that during the current year 350,000 claims will be adjudicated, for which the Commissioner thinks the present appropriation of \$133,473,085 will be sufficient.—*Washington Evening Star*, Sept. 25.

FOREIGN.

THE ATTITUDE OF FRANCE.

London Spectator, Sept. 12.—We do not mean to say that this change of temper, which seems to us conspicuous in all recent French acts, will hurry on the great war. The memory of 1870 is probably far too keen. The generation which fights, it is true, knows nothing of Sedan, not one private soldier in the present French Army having then been born, and not one non-commissioned officer so much as enlisted; but the generation which governs bore arms in that great conflict, and was sobered once for all by its result. No Frenchman over forty will enter upon the great war with a light heart, or without a fear that all he has done in the way of precaution may prove ineffectual, and that France, so far from triumphing, may be defeated, deserted, and dismembered for all time. The Frenchman of that age has gone through too much for levity. The directing class, we may be almost sure, unless provoked by a sudden fear of invasion, or thrown off its balance by promises from Russia, will wait on still, declining to run without new cause the most serious risk ever encountered in the history of modern Europe. The adventure, considered as an adventure, is too great for the mature, and especially as success would bring a soldier to the front, and probably give them all an unsympathetic master. The peasantry, too, are as opposed to war in the abstract as ever. They do not want to expend their sons even for Alsace-Lorraine, or to make France first in the world, and they do specially want to make money to an extent only possible in peace. The drastic taxation of the twenty years, the huge loss on the Panama Canal, so tranquilly borne because nearly the whole of it fell on peasants, and the falling rate of interest on all stocks, have made them ravenous for profits, and full of the desire to replenish exhausted hoards. They will have nothing to

do with any foreign enterprise, including, as we believe, Egypt, and think of the great *revanche* rather as a man thinks of something to be done when he has retired than as an immediate operation. Nevertheless, an armed man is quicker to quarrel than an unarmed one, and a Nation which knows itself ready for a war, and believes it has an ally, will plunge into war far more readily than one which at heart believes that war would mean a hardly to be resisted invasion. The mood of France was that of a rather depressed *bourgeois*; it is that of a soldier confident in his arms, proud of his uniform, and though not exactly truculent, quite unwilling that lookers-on should be under any delusion either as to his courage or his strength. In that mood, an untoward event may precipitate the great struggle almost before men are aware that it has occurred, and strangely as Europe has been protected for twenty years, untoward events are never outside the range of possibilities.

Le Petit Journal (Paris), Sept. 14.—The speech recently delivered by M. de Freycinet at Vendevure has been much commented on throughout Europe. The policy of peace which the Minister declares to be that of France has been welcomed everywhere, while in France not a word has been said in opposition. The President of the Council has spoken in justifiable praise of the calm and dignified course that France has followed for twenty years. Nor is he mistaken in saying that to this course are due the enthusiastic receptions given to our fleet in England, in Denmark, in Norway, in Sweden, and the triumph prepared for us in Russia. Our country at this moment, said M. de Freycinet, has a privileged situation. This is true, no doubt; but it is not inappropriate to recall what Napoleon remarked the day after the peace of Tilsit. M. de Talleyrand congratulated him on the advantages which had accrued to France from his diplomacy, and on the alliances assured by it. "Yes," answered the Emperor, "diplomacy has done its duty; France is much beloved at this moment. But in arousing that love does not the army count for something?" So if now we are highly esteemed in Europe, if we are the object of so many affectionate declarations, if our alliance is so much prized, is it not partly on account of our army?

THE CANADIAN SCANDALS.

New York Tribune, Sept. 28.—The partisanship of the Canadian Government in dealing with the disclosures that have come out concerning corrupt public officials has reached a point where it is not only gross but immoral. Its effort to turn Premier Mercier, of Quebec, out of office upon the mere suspicion of wrongdoing, while demanding of its followers in Parliament a vote exculpating Sir Hector Langevin, whose participation in corrupt transactions was proved by sworn evidence of an indisputable kind, illuminated the plans of the Abbott Government. The worst that can be said of a Government is that it is willing to defend rascality committed by its own political friends and savagely to avenge it upon political enemies on the merest suspicion. Close on the heels of the scandalous vote exonerating Sir Hector Langevin, and the equally scandalous effort to whip Mr. Mercier out of office, has come the Dominion Government's refusal to permit an investigation of the charges formally presented in Parliament against Mr. Haggart, the Tory Postmaster-General. Mr. Haggart is specifically charged with having an interest under an assumed name while a member of Parliament in a Canadian Pacific Railway Government contract, and with being a medium for the collection of campaign contributions from the contractors for the use of the Tory electoral machine. It must have been to the utter amazement of all who heard him that Sir John Thompson, in refusing an investigation, declared the charge to involve only a statutory and not essentially a moral offense. Sir John Thompson is a lawyer and has been a judge, but his notions of morality

are decidedly at variance with those held by intelligent people generally. But even if his assertion was sound, it would be no defense to the charge. His other excuses, that the allegation is an old one and that there is no time for an investigation now, are too obviously petty for comment. The fact they disclose is that the Tory Government is resolved to defy the honest sentiment of the Canadian electorate. How long they will pursue that course is an interesting question.

THE PRESENT ASPECT OF THE DARDANELLES QUESTION.

Harper's Weekly (New York), Oct. 3.—The late incident of the passage of the Dardanelles by armed Russian vessels, following the extremely good understanding between Russia and France, has been followed by the landing of British troops upon the Turkish island of Mitylene, commanding the entrance to the Dardanelles, with the unsatisfactory explanation that it was for drill purposes. This was followed by an urgent request for explanation from the Porte to the British Government, and at the same time the Porte shows itself not unfriendly to the Russo-French Alliance by conferring upon the French Foreign Minister a decoration of great distinction. Meanwhile, the British Ambassador at Constantinople, Sir William White, has not received any explanation of the Mitylene incident from the British Admiral in Turkish waters, which favors the view that the landing was a demonstration to test Turkish feeling. In this situation Russia is the important Power in apparent alliance with France and Turkey, and Russian opinion, that is to say, the Government, expresses itself decidedly that "the clearest explanations are required from England, and the naval commander responsible for the landing on Mitylene should be punished. The Powers in sympathy with the Sultan will unite to prevent England from committing arbitrary acts which endanger the security of Turkey." The *London Standard*, in an article said to be inspired, if not written, by Lord Salisbury's private secretary, says with equal decision: "It is advisable that the whole world should know what the English Government will do. Russia will lull itself into a most dangerous delusion to imagine that Great Britain will, under any circumstances, suffer Russia to obtain command of the Dardanelles. As long as Turkey effectually guards the Straits, England will not interfere; but as soon as the Government of the Sultan, in a fit of timidity, perversity, or bewilderment, shows itself incapable of performing that imperative duty, England will assuredly not shrink from having recourse to expedients for meeting the difficulty." This is plain language, of the kind that would be used if trouble were considered possible.

EARNINGS OF BRITISH RAILROADS.

Engineering (London), Sept. 18.—In the appended table the receipts and expenditure [of British railways] per train-mile are given for ten years with the increase (+) or the decrease (—) for each year in comparison with the year preceding:

Year,	Traffic Receipts per Train-Mile.		Working Expenditure per Train-Mile.		Net Earnings per Train-Mile.	
	d.	d.	d.	d.	d.	d.
1880	62.71	—0.41	32.37	—0.63	30.34	+0.22
1881	61.74	—0.97	32.28	—0.09	29.46	—0.88
1882	61.90	+0.16	32.47	+0.19	29.43	—0.03
1883	60.88	—1.02	32.17	—0.30	28.71	—0.72
1884	59.56	—1.32	31.59	—0.58	27.97	—0.74
1885	58.19	—1.37	30.93	—0.66	27.26	—0.71
1886	57.69	—0.50	30.41	—0.52	27.28	+0.02
1887	57.61	—0.08	30.26	—0.15	27.37	+0.09
1888	57.48	—0.15	29.97	—0.29	27.51	+0.14
1889	58.37	+0.89	30.54	+0.57	27.83	+0.32
1890	58.61	+0.24	31.82	+1.28	26.79	—1.04

The downward course in receipts and gross expenditure from 1880 to 1888 was only broken by a temporary rise in 1882, when trade was very active, but there has been a decided increase during the past two years, bringing the figures back to the level of 1884. In the ten

years the receipts have decreased 4.1d., and the expenses by a little over 1½d., while the net earnings have decreased 3.55d. It will be observed that the net earnings last year were lower than they have been for at least ten years, due to the extra receipts being absorbed by expenditure and the increase in capital, so that however much satisfaction the general public may have at the evidence of expansion of trade and general prosperity shown by the increased traffic, the shareholders cannot congratulate themselves from a general standpoint. The increased traffic may be said to have continued into the current year, but there is no reduction in wages—it is doubtful if any be possible—and, as coal is not much cheaper, the net results may not be much, if any, better.

THE SPECTRE OF THREATENED CHINESE DOMINATION.

M. M. Trumbull in the Open Court (Chicago), Sept. 24.—It is the vision of some seers and sages that the Chinese are to become the masters of the world; and that all they need to make them so is a little more learning in the science of destruction. The soothsayers tell us that, leaving out the art of killing, China holds within herself greater elements of conquest than any other Nation has; and they warn the English that in forcing the gates of China to let themselves in, they have let the Chinamen out, and thereby put Christendom in danger. These fears have been rather increased than diminished by the action of the Americans at Amboy in China. They had a 4th of July banquet, at which was present the Governor of the province, Tsin Chin Chung. Of course he was called on for a speech, and a wonderful speech he made. In profound political speculation it was more than was bargained for, and in the course of his remarks he said: "China having followed its own principles of advancement during more than 5,000 years, is now compelled to change, and move along European channels. It has begun to own steamships and railways. Its telegraphs now cover every province. It has at last mills, forges, and foundries like those of Essen, of Sheffield, and of Pittsburgh. China is to-day learning that lesson in education which Europe has obliged her to learn, the art of killing, the science of armies and navies. Woe, then, to the world, if the scholar, profiting by her lesson, should apply it in turn. With its freedom from debt, its inexhaustible resources, and its teeming millions, this empire might be the menace if not the destroyer of Christendom." Portentous as that menace is, I do not fear it. Excellent in imitation as the Chinaman is, it will take him centuries of study and practice before he will excel the Christian in the art of killing.

THE SITUATION IN PORTUGAL.

Le Figaro (Paris), Sept. 12.—Six months ago the situation of affairs in Portugal was far from brilliant. It was believed by people of discernment and friends of the Royalist party who visited Lisbon that the end of the monarchy was not distant. There has been, however, a great change. The difficulty with England has been settled in a manner which has not wounded the pride of the Portuguese people, and it seems safe to predict that Portugal has before her many tranquil days. The Republican party, much feared by the Monarchists after, and especially before, the riots of Oporto, has lost its two chiefs, Latino Coelho and Elias Garcia. It is in consequence a little disorganized, or, at least, its aggressive character has much diminished. It is becoming a talking and arguing party. One of the new Portuguese Republican chiefs is Rodrigues de Freitas, a distinguished economist. That means, I take it, that he does not belong to the violent section of the party, and that it will require very grave circumstances to get him to do illegal acts. The economists are not accustomed to issue appeals to arms. The other chief of the party is Manuel d'Arriaga, a speaker of high reputation, and of "a mild

and benevolent nature," according to what is said in Lisbon. The Republicans will, no doubt, continue to strive for the propagation of their ideas, but they seem certain to renounce a propaganda by overt and violent acts, as last year they appeared likely to get in the habit of doing.

THE LIQUOR ISSUE.

EMPEROR WILLIAM'S TEMPERANCE BILL.*

GERMAN OPINION.

Leipzig Tageblatt, Sept. 9.—The simplest cure for the evils of drunkenness is to render it impossible for the confirmed drinker to gratify his pernicious appetite. This cure could be effected by forbidding the sale of intoxicating drinks. But necessarily such a prohibition is impossible, for alcoholic drinks belong not only to articles of luxury (as wine), but also to articles of nourishment (as beer). And yet there are quite as many wine and beer-drinkers who bring themselves to a state of intoxication as there are whiskey-drinkers. The consequences of immoderate indulgence in spirits are in a different sense more noticeable than the effects of other intoxicants, but in each case there is the same cause—lack of moral strength and self-control. It is indisputable that the spirit-drinking habit presents a social and economic danger, which must be combated and kept within bounds, because its consequences are of wide ramification and altogether incalculable. The wife waits anxiously for the husband to bring home the weekly earnings which are depended on to provide sustenance for the entire family. But the husband prefers to make merry with his comrades, and to spend with them a portion—perhaps a considerable portion—of his wages, thus depriving his family of means upon which it has a just claim. The wretched wife takes her way to the familiar dramshop, and uses all her arts to lead her husband back to his duty. And wives there are who, taught by experience that a different method must be tried, wait for their husbands at the places where they are employed, and endeavor to dissuade them from visiting the rumshop. It must be recognized that here is a disease very hard to cure, for man has lost control of himself and requires the assistance of strengthening and encouraging influences. In America it has been attempted to stem drunkenness by the temperance apostles. The object may have been attained here and there, but in general the temperance apostles are ridiculed and the drinkers are not disturbed in the gratification of their passions. Legislative regulations against intemperance evidence a condition of social disease. Mankind has sought in vain to overcome the evil of prostitution; and it is still an open question whether it is better to confine prostitution to certain houses or to prohibit brothels entirely. In dealing with the drink problem in Germany we have to do with an evil whose effects we know and which we wish to mitigate; but we undertake the work as novices, and experience must be our teacher and point out our course.

Sept. 11.—For our part we would observe that it will not be possible to produce any law adapted to really put a stop to the great evil of drunkenness without relinquishing some of our popular National conceptions about "interference with individual liberty," and without making certain serious thrusts at various interests. Our German legislative spirit pines under the frequent failure, in consequence of "many and important considerations," to arrive at stalwart resolutions.

Munich Allgemeine Zeitung, Sept. 6.—The draft of a law against the abuse of spirituous liquors has been before the Reichstag and the Bundesrath for some time. A few days after its publication numerous opinions were printed in

* A summary of the bill was printed in THE LITERARY DIGEST for Sept. 12.

regard to it, especially by the organs of the Radical and Social-Democratic parties, which all reject it. The opinions of the Conservatives are, of course, different. From them hopes are expressed that all difficulties may be overcome and the troublesome liquor problem settled. Experience in Germany, as elsewhere, has proved that the dangerous alcohol pest cannot be fought determinedly except by radical methods. The evil cannot be overcome by teachings and warnings, verbal or other, clerical or secular, by temperance societies or by lame police regulations. It is rightly and justly that the bill provides for penal treatment of drunkards, for compulsory detention of them in institutions for inebriates, and for placing them under guardians, forbids them to run in debt for drink, and declares drink debts to be uncollectable. It is even thought by some that the punitive provisions for disorderly and habitual drunkards are too mild. They argue that in other countries much harsher means are employed. In France, for instance, they deprive a man of some of his civil and political rights when he has been committed repeatedly for drunkenness. According to the pending measure, fine or imprisonment is to be inflicted upon anyone found in a drunken and disorderly condition (brought about by his own fault) in a public place. A North-German paper observes that according to this a man returning home from some festal gathering, where he happened to take a glass too much, may be arrested on the street and brought before the court. Of course such a conception and explanation of the law is inadmissible. The individual is culpable only when the condition of drunkenness becomes an offense against public morals and common decency. The political doctrinaires have worked with too free a scope in framing the regulations for inn and barkeepers. The objections which have been raised by the Radicals and by foreigners are well taken, for duties are assigned to a class of trades-people which properly belong to the police. According to § 9 it is forbidden inn and barkeepers to give spirituous drinks to persons who have not completed the sixteenth year and who are not in the company of persons of age; and § 10 prohibits the giving of spirituous drinks to persons evidently intoxicated, and to persons known to have been punished for disorder, committed while intoxicated, within the last three years. But how is a liquor-dealer to know whether his young customer is 15 or 17 years old? How can he, without the help of the police, in a large city, find out whether a man has been committed for drunkenness within three years? Certainly we cannot wonder that it is claimed that these regulations will foster espionage and create informers. There are a great many things to be criticised in the provisions about liquor licenses, the real necessity for a saloon in the neighborhood, the maximum quantity to be sold by the retailer, the relations of the liquor business to other branches of trade such as restaurants, and the closing of saloons in the early morning hours. But it must be admitted that it will be extremely difficult to find the true medium in all particulars, and to frame a law suitable for the whole German Empire.

Berlin Freisinnige Zeitung, Sept. 3.—The Conservative press speaks with scorn of the whiskey-shops and the whiskey-sellers. But the same whiskey which the dealers vend is distilled by the Conservative gentlemen and patrons. Why should the liquor-dealer be more despicable than the liquor-distiller? The wealthy Conservative land-owners stand in no need of the innkeeper. They have their own liquors in their cellars, and they hospitably interchange among themselves the facilities for practicing conviviality. To the Conservative gentlemen the proposed liquor law is the more welcome because it affords new opportunity to put the liquor-dealers under bondage to the police, and thus to attach them by stronger chains to the Conservative party.

Sept. 12.—According to *Vorwärts*, the Social Democrats will utilize this new measure by seeking to win the retail dealers and restaurant-

keepers over to their party; and with this design in view they will hold great meetings of protest everywhere.

Braunschweig Tageblatt, Aug. 30.—There can be no doubt that it is a praiseworthy thing to combat drunkenness in proper ways, but we find it impossible to warm to the motive of this act. And even if the motive of it can be approved, we must say that we fail to discover the practicability of certain of its provisions. The most objectionable thing about it is that it leaves so much to the pleasure of the police. As regards drunkenness, the question arises, how to determine who are the intemperate. There are numberless persons who drink, and even become frequently intoxicated, yet are able to discharge their duties as citizens reasonably well. Shall these be at the mercy of the Judges and the police? It is beyond all dispute that the Reichstag will find exceeding much to improve in the details of this measure.

Berlin Königlich Privilegierte Zeitung, Sept. 1.—Among the official classes, the clergy, and cultivated people generally there are in all Germany but few persons who have not made themselves amenable to punishment under the provisions of this measure.

Berlin Correspondence of the Magdeburg Zeitung, Sept. 13.—The purpose of the Government in publishing the text of the proposed law in regard to drunkenness, to ascertain the views of the public, has already been very abundantly rewarded. A great many favorable opinions have been called forth, as well as numerous ones on the side of the saloon-keepers. The drink-dealers purpose holding a public mass-meeting in the near future. The hostile declaration of the Jurists' Convention [annual Convention of Judges and lawyers from all parts of Germany, held to consider questions of law] has made a profound impression here. It was expected that changes would be recommended, but not that complete rejection would be advocated. The opponents of the act will derive great encouragement from the action of the Jurists' Convention, and it is not improbable that the effects of it have already been felt in the Bundesrath.

Frankfort Zeitung, Sept. 14.—Now that the German Jurists' Convention has pronounced by about a two-thirds vote against the criminal prosecution of drunkenness it is very questionable whether the famous Government measure will occupy the attention of the Reichstag at its next session. For there can no longer be any doubt that such a bill as this has no chance of passage in the Reichstag; and it may be concluded that the Government, if it shall persist in urging the general idea of the bill, will institute a radical revision of it.

Berlin Tageblatt, Sept. 11.—The public discussion of the measure has developed so many and important considerations that these cannot be disregarded in the Reichstag. It is very probable that the act will be revised in particular parts. If it is not, there is danger that attempts will be made in the Reichstag to introduce changes so sweeping as to render its enactment doubtful, and that protests against the measure will be sent in from various German States.

WHAT THE LONDON "TIMES" SAYS.

London Times, Sept. 4.—A similar measure was proposed ten years ago; but it failed to survive the criticism to which it was exposed in Committee. It must be acknowledged that some of the provisions of this particular measure are such as would be opposed by all parties in this country, except, possibly, the extreme advocates of temperance. The German Emperor evidently does not despair of making his subjects sober by Act of Parliament. His sympathy would be slight with the well-known saying of the late Archbishop Magee—that he would sooner see England free than England sober; and, perhaps, it is not to be expected that he should understand the liberty of the subject in the same sense as an Englishman

would. But, even when due allowance is made, on the one hand for the English prejudice in favor of liberty, and on the other for the German prejudice in favor of authority, it must be acknowledged that the measure which has received the earnest consideration of the Emperor is of an exceedingly drastic character. [The *Times* approves, or does not object to, those provisions that relate to licenses, prohibit retail sales in quantities less than half a liter, and require saloons to be closed until 8 in the morning. It condemns the regulations affecting sales to drunkards and minors, and especially the requirement that habitual drunkards shall be placed under guardians and (with the consent of a Court) confined in asylums for inebriates.]

CANDIDATES AND PARTIES IN NEW YORK.

New York Wine and Spirit Gazette, Sept. 28.—The motto of the liquor trade, "Our business first and politics afterward," does not bind the liquor trade to any political party, but leaves the trade free to act as its best interests may demand. The Republicans in this campaign—for the first time in the political history of this State—offer a reasonable and practicable solution of the liquor question, which, according to a Democratic liquor paper published in Cincinnati, is for those who favor a certain control of the liquor traffic *the best that can be enforced*. Why should the liquor trade reject this offer, even though it may come from the Republicans? Mr. Fassett is a liberal man of enlightened views on all questions affecting the welfare of the citizens of the State. He does not represent the ultra-temperance people, nor does he favor the removal of proper restrictions with which the sale of intoxicating liquors is surrounded in every civilized country. We are satisfied the true interests of the liquor trade, which is recognized by law as a legitimate branch of the commerce of the country, would not suffer in the least should Mr. Fassett be elected. . . . The story of the "simple" meal to which the *World* correspondent was treated at the Flower mansion in Watertown recites that the repast of the millionaire banker was "enhanced by a blessing and a copious supply of cold water." The superscription to this article, "No Wine at Table," seems to indicate that the reporter did not relish especially this cold water simplicity of Mr. Flower's home life. It may be said, perhaps, that the absence of wine at this dinner was for a purpose and meant for public display in order to catch temperance votes. If so, it is evidence that the Democratic nominee for Governor is truckling to the favor of the cold-water cranks, and would for that reason be a very unsafe man in the Executive chair at Albany, as unsafe as if he were a Prohibitionist himself. No matter what horn of the dilemma we may choose, Mr. Flower does not appear to good advantage in his cold-water habits, and is not exactly the man who would rally to his support the friends of personal liberty.

New York Voice (Proh.), Oct. 1.—Let us see, it was a Republican Convention that promised Local Option once before, was it not, and a Republican Governor (Dix) that vetoed it; it was a Republican Convention that promised to submit a Prohibitory Amendment, and a Republican Legislature that broke the promise; it was a Republican Convention that promised High License (which has now been dropped out of sight) and Republican officials who all over the State to-day make the license far lower than the present law allows. When the little boy was censured for breaking his promise, he remarked that it was easy enough to make another. . . . J. Sloat Fassett's pastor duly comes to time with a letter in the *Independent* giving his wealthy parishioner a good character, and amusingly declares that he doesn't do so for any political purposes. Of course not; it just happened, you know, that the letter should come at this time—a mere coincidence. We assume, however, that

the pastor has not, as a rule, been one of the guests at Mr. Fassett's "German lunches" of beer and pretzels.

CALIFORNIA WINES, AND CALIFORNIA.

Bonfort's Wine and Spirit Circular (New York), Sept. 25.—There has never been an overproduction of good California or domestic wines, and there is not likely to be in the life of the present generation. The depression in the California wine market that has existed for a year or more has been caused by the large quantity of poor wine that has been produced in California, and which has been shipped East and dumped upon our market at almost any price. A large proportion of such wine should have been turned into vinegar, and should never have been allowed to leave the State of California under the name of wine.

California Christian Advocate (San Francisco), Sept. 23.—California statesmen, such as go to the Legislature from our cities, and especially from San Francisco, love and protect all kinds of liquors, and all sorts of saloons. San Francisco has a record, on the line of saloons, vice, and suicides, that is of world-wide notoriety. It has a saloon for every sixteen voters. Its law-makers dare not touch the saloon. It is omnipotent in politics. It is utterly infamous, unscrupulous, and detestable. There is no part of it that deserves the least legal protection. Promoting it, helping it, and extending it, is meaner than it would be to encourage leprosy and small-pox. The saloons combine and select their candidates from all parties, and send around circulars, and warn their supporters against voting for any man known to be a decent, self-respecting, honest man. They elect their friends.

A TIMELY RILL FROM THE RUMSHOP.—Look at us! We are mad. Our eyes are flashing with anger. Our American patriotism is aflame with indignation. We are standing on our hind legs and pawing the air. The foundations of liberty are rocking. The Board of Health of this city last week confiscated over 30,000 pounds of grapes in one day because there was copperas on their stems. Hasn't a man a right to eat whatever he likes in this free country? Didn't the Saviour eat grapes? Didn't Thomas Jefferson eat grapes? Have not Tammany Hall and the Democratic party just pronounced again against "sumptuary laws"? Are grapes with a little copperas on their stems any worse than grape-juice with that "irritant poison" alcohol in it? Is not the Board of Health making a disguised assault on the citadels of "personal liberty"—the saloons? Rouse, ye freemen; rouse, ye slaves! If we can't sell poisoned grapes, shall we be able to sell poisoned grape-juice?—*New York Voice (Proh.), Oct. 1.*

ENCOURAGING RESULTS OF DR. BUCKLEY'S WIDE OBSERVATION.—Dr. Keeley and his advocates ostentatiously parade the statement that "will-power" and "conversion" do not, except in rare cases, effect cures. This is a gross misrepresentation, whoever makes it. We have given several hours to recalling the number of persons whom we have known in a life of continued intercourse with all classes in many cities and towns, calling up the history of our fellow-students in fifteen years of school and college life, whom we have known to reform from supposed incorrigible drunkenness without the help of this system, and could make and authenticate a list of above seven hundred. There are living to our knowledge in this country thirty-five ministers of the gospel of different denominations, some occupying high rank in this city, who were drunkards, and some of them of a very low type. One, our neighbor, long a hopeless drunkard, reformed, attained a great practice as a lawyer, had a honored career in the Senate, and died a sober man. We have known men to become insane through drunkenness, to be incarcerated in an asylum, and there form the resolu-

tion and to go forth to fight their appetites and win victory without the help of any drug, hypodermic injection, or magic of any sort.—*New York Christian Advocate, Sept. 24.*

A SUGGESTION TO MR. MCKINLEY.—The "campaign of education" which is going on in Ohio over the currency question, under the leadership of Senator Sherman and Mr. McKinley on the one side, and Governor Campbell and others on the other, is one of more than usual interest. So far as is known Mr. McKinley's reputation for personal purity, honor, and honesty, is enviable. His mind, however, appears to be very completely absorbed in the sheerest and most material aspects of current statesmanship. Worse than a debased currency is a debauched citizenship. The political party that persistently ignores the fact that the innumerable grogshops and the total liquor business of the country are doing immeasurably more than anything else to debase American citizenship and to pollute the springs of our National character and life, cannot expect long to command the confidence, much less the moral enthusiasm, of the better people of the country. Some unmistakable utterance from the lips of Mr. McKinley, voicing some great truth touching the moral forces of the Nation, would be most refreshing. These dreary sirocco winds of sheer materialism are drying up the fountains of the true patriotism.—*Chicago Advance, Sept. 24.*

ALDERMANIC ENTERPRISE IN CHICAGO.—Two "boodle" Aldermen have prepared to open a saloon on a down-town street. This announcement is placarded on the front of the building. In placarding it these individuals use their official titles, announcing, for example, that "Ald. Tough and Crook will open this saloon," and so forth. Another Alderman has opened a saloon which he calls "The Council." The appropriateness of this designation is not clear except upon the theory that the real Council is a place where toughs and fine workers congregate, as they do in this saloon.—*Chicago Daily News, Sept. 24.*

AN EVER-ADVANCING CAUSE.—Whether there be laws or not, the great principle of temperance makes headway and recommends itself to an ever-widening proportion of the people. Intemperance is a curse that cannot disguise itself. The whiskey-head must go.—*Toronto Daily World, Sept. 24.*

RELIGIOUS.

REVISION IN THE PRESBYTERIAN CHURCH.

New York Observer (Presb.), Sept. 24.—It simplifies the situation and the work of the Presbyteries at this crisis to remember that they are now merely attempting to help the Committee to amend. In a few weeks the Committee will have received from the Presbyteries their expressions of opinion and sentiment in regard to this report. Whatever may be the nature of these and of their influence on the work of the Committee, we are confident that the Committee will be encouraged by the spirit of the Church as manifested, to obtain a unanimous conclusion as to their final report. If these eminently qualified, chosen, representative men cannot agree upon new forms of statement we have small hope that the Church at large can come to any widely harmonious conclusion in respect to what it believes and teaches. Our prayer and hope for the Presbyterian Church, for the interests of evangelical truth in all the churches, for the prosperity of mission work at home and abroad, is that the Committee may arrive at a unanimous conclusion; that it may present to the Assembly a Revised Confession which all these consecrated men of learning believe to be in harmony with the Word of God and that system of doctrine which is characteristic of the Calvinistic churches throughout the

world. If they cannot come to such a conclusion, let there be two or three reports, each one as clear and as full as can be made by its supporters, and then let the Assembly and the Presbyteries decide which one of these they prefer to the old Confession. Though we might greatly prefer the old Confession to any one of the amended Confessions, we could nevertheless accept one of the amended Confessions as being acceptable to others as well as to ourselves, as relieving the minds of those who were genuine Presbyterians and yet doubtful in regard to certain statements, as encouraging the Church in its sublime purpose to evangelize the world.

SPREAD OF BROTHERLY FEELING IN THE CHURCHES.—Signs of the nearer approach of all followers of Christ to one another attract more and more attention. The Lambeth Conference gathered Episcopalians from all lands. The Pan-Presbyterian Alliance included representatives of the various branches of the whole Presbyterian body, and the recent London Council had delegates from Congregational churches all over the world. The moderator of the General Assembly of the Presbyterian Church of Great Britain, addressing this body, suggested a gathering which is sure to come when he said, "Why not have a council of councils, in which all the denominations may be represented?" The Methodists in their Ecumenical Conference of ten years ago seem to have led in this movement, and their second meeting, to be held in Washington Oct. 7-20, is anticipated by all denominations with great interest. As an answer to the question, What is the value of such a meeting, the *Christian Advocate* sums up the results of the first Conference as follows:

The principal good effects were from the religious and fraternal spirit manifest and cultivated. As a composer of feuds, an antidote of long-standing prejudices, an inspirer to zeal, an encouragement to greater labors, an exhibition and proof of missionary successes, and as a means of comparing methods for mutual improvement and enlarging the range of vision, it was an education which would have been cheaply procured at the cost of six months' time and travel.

—*The Congregationalist (Boston), Sept. 23.*

DR. MACQUEARY'S FAREWELL.—In his letter of resignation Dr. MacQueary insists, as he insisted upon the trial, that his interpretation is more reasonable than that of the Church. This seems to us more than doubtful, but, if it were true, it has nothing to do with the case. The question was settled long before Dr. MacQueary entered the ministry of the Church, and when he found that he was unable to accept the Church's interpretation it was clearly his duty to resign from that ministry. When he talks in his letter of resignation about the Church's "having nothing but denunciations and excommunications to offer in support of her dogmas," he comes perilously near talking nonsense. His trial was not held, as he seems to think, for the purpose of enabling himself and his accusers to reason together upon the question whether his views or those of the Church were the more sensible, but only for the purpose of ascertaining whether he had publicly attacked the views of the Church. The trial left no doubt that he had, as, indeed, there had been no doubt before, and there was nothing for him to do but to conform or else to remove himself to a more congenial theological atmosphere.—*New York Times, Sept. 27.*

ODD-FELLOWS CONDEMNED BY THE CATHOLIC CHURCH.—There has been some talk in secular papers as to the Odd-Fellows, evidently intending to lead unwary Catholics to believe that the Odd-Fellows are not condemned. The case was laid before the authorities in Rome by Right Rev. Francis Patrick Kenrick, Bishop of Philadelphia and subsequently Archbishop of Baltimore. His decision in itself would have great weight, for he was a sound and thorough theologian. That he put the whole question clearly before the authorities at Rome, there can be no doubt. The answer given 21st August, 1850, was that the Odd-Fellows

were included in the bulls of the Sovereign Pontiffs condemning secret societies. See the Decrees of the Second Plenary Council, Baltimore, 1868 (p. 261), again promulgating this decision. No man can be an Odd-Fellow and a Catholic. He must renounce one or the other.—*New York Catholic News*, Sept. 27.

INCREASE OF INTEREST IN FOREIGN MISSIONS.
—The American Board has had at its disposal last year for its missionary work \$824,000. This is \$73,000 more than the year before. The claims of the heathen are pressing the hearts of Christians as never before, and liberality in this direction is abounding more and more. No religious body can afford, whether we look Godward or manward, to be indifferent to the spread of the gospel among the heathen. A failure to give to this end is indifference—if giving is possible.—*Christian Standard (Cincinnati)*, Sept. 26.

MISCELLANEOUS.

THE GREAT LOTTERY FIGHT.

Christian Union (New York), Sept. 26.—The President of the Lottery Company has recently been arrested for appending its address to a circular sent through the mails containing the decision of the Louisiana Supreme Court that the proposed Lottery Amendment had been properly enacted and must be submitted to popular vote. This decision, rendered by a bare majority of the Court against the opinion of perhaps four-fifths of the lawyers of the State, is widely looked upon as a corrupt decision, and as another illustration of the grip which the Lottery Company will have upon every department of the State Government for the next twenty-five years in case it is re-chartered. It is, indeed, the recognition that the State cannot sell itself without being owned, body and soul, by its purchase, that has at last aroused the patriotic sentiment, as well as the moral sentiment, of the public against the Amendment. A million two hundred and fifty thousand dollars a year—four-fifths of it drawn from other States—would be an almost irresistible appeal to State selfishness, did not its acceptance involve the abdication of self-government for the sake of government by the great gambling corporation. The experience of the last few years has indicated what this would mean. Not only in political life, but also in social life and business life, and even in church life, the power of the company has made itself felt. Churches were muzzled by the munificence of the Lottery Company's contributions to their support and to the support of their charities. During this campaign the Lottery Company is reported to have offered the Catholic Archbishop to pay off all the church mortgages in his diocese if he would accept the gift. To his honor, and to the honor of his Church, the gift was rejected. Except a few isolated congregations where the directors of the Lottery Company are vestrymen, the churches are now solidly and vigorously fighting the Amendment. A majority of the wholesale merchants, and a great majority of the retail merchants, are on the same side. In the country the Farmers' Alliance has taken up the fight, and through its influence the victory of the anti-lottery cause is now expected by those who a few months ago were in despair. The resolution of the Alliance State Convention would probably not have been passed but for an understanding with the anti-lottery leaders that the Alliance President should receive the Democratic nomination for the Governorship. But the resolution was passed unanimously, and the sub-Alliances are indorsing it. The only great stronghold which remains in undisputed possession of the Lottery is the press, which apparently has been bribed with far greater ease than the Legislature.

New Orleans Times-Democrat (Pro-Lottery), Sept. 26.—The people know that the State's

revenues, as they are administered by the "Antis" themselves, are not equal to the State's needs; and the people are not to be scared by a mere sham-virtue agitation from considering and approving a proposition which will bring the revenues up to the point of amply meeting all of our pressing needs. The great popularity of the cause gains additional proof every day. At three meetings this week—at Thibodaux, before an audience of 2,500; at Alexandria, before 3,000 people; and at Amite, before 5,000 of our citizens, the merits of the Amendment met with the warmest and strongest recognition. Nothing equal to the gathering at Amite on Thursday has yet been seen, even on behalf of the Amendment, with possibly the exception of the meeting at Abbeville, whether regard be had to the numbers of the audience, to the eloquent and convincing speeches of the orators or to the fervor with which the assembled multitude expressed their approval of the Amendment.

W. H. KEMBLE—A UNIQUE CHARACTER.

New York Sun, Sept. 29.—In the pursuit of its duty as an honest newspaper, the *Sun* exposed the share of William H. Kemble and his fellow-conspirators in the war claim frauds. On March 30, 1872, at about 2 o'clock in the morning, Mr. Dana was arrested in Philadelphia on the train bringing him to New York. The arrest was at the suit of William H. Kemble, who charged the *Sun* with libelling his reputation. It was during this month, namely, March, 1872, that Mr. Kemble unwittingly furnished the *Sun* and the friends of honest government throughout the country with one of the most effective weapons ever turned against entrenched corruption. The weapon consisted of a phrase, and the phrase occurred in a letter which Kemble had written several years earlier. This celebrated letter has been published in several slightly varying versions. Here it is:

TREASURY DEPARTMENT OF PENNSYLVANIA, }
HARRISBURG, March 20, 1867. }

MY DEAR TITIAN: Allow me to introduce to you my particular friend, Mr. George O. Evans. He has a claim of some magnitude that he wishes you to help him in. Put him through as you would me. He understands addition, division, and silence. Yours,

W. H. KEMBLE.

To Titian J. Coffey, Esq., Washington, D. C.

In 1880 Kemble was sentenced by a Pennsylvania Judge to solitary confinement at hard labor in the Eastern Penitentiary of Pennsylvania for carrying his method into practice once too often at Harrisburg. He was pardoned through the influence of Matthew Stanley Quay and other friends in power. He spent the remainder of his life in retirement from public affairs, rich, it is said, and remembered chiefly as the original professor of Addition, Division, and Silence.

Philadelphia Times, Sept. 29.—The death of William H. Kemble recalls to those who are familiar with the political and legislative events of a quarter of a century ago, his official acts which made an indelible impression upon the politics and policy of the Commonwealth. Mr. Kemble was one of the few intelligent men of this city who made aggressive battle for the overthrow of slavery when to do so was to brave the odium of all business, social, political, and even religious circles. And in the political movements that led to the successful organization of the great party that has practically ruled the country for a period of a generation, he was a most important factor. It was, however, in the financial policy of Pennsylvania that Mr. Kemble made his greatest impress, both as a public official and as a leading politician. When he was elected State Treasurer it was regarded by very many, who did not justly estimate his abilities, that it was a regulation party compliance to an efficient and popular party worker. He soon developed into the leading financial man of the State, and he startled his party associates and the public by his bold policy of gradually but rapidly transforming our

entire tax system, until real estate was entirely released from State tax and corporations made to bear the chief burden of furnishing revenues for the State Government. There is one large class that we have always with us, to whom the death of Mr. Kemble will bring unspeakable sorrow. No man in our midst could have died creating wider grief amongst the poor and lowly. Whatever may be the infirmities of men, which are in a greater or less degree common to all, the man upon whose grave are shed the tears and blessings of the poor has not lived in vain.

THE RUSH FOR LAND.

New York Herald, Sept. 24.—A million acres, more or less, in Oklahoma thrown open to settlement! No one could legally enter the Territory until the clock struck twelve on Tuesday, but from that moment homesteads were a free gift to those who got there first. On the boundary line, therefore, were gathered from ten to twenty thousand people, all eagerly waiting for the signal. When pistol shots announced the hour there was a wild rush such as this country has seldom seen and such as no other country has ever seen. Altogether it was a curious picnic, attended in some instances with bloodshed and in others with unlimited quarrelling and rioting. On a given spot which the day before was an unbroken wilderness a thousand people encamped, and a city came into sudden existence. That there should be a rush for these acres is not surprising. What would happen in France or England or Belgium or Germany if twenty thousand homesteads were to be offered, practically without price, to the first comers? Those countries are crowded. Life is a constant grind, food is difficult to get, wages are low. A million acres as a free gift would set the people wild. And we have reached that stage in our history when it sets us wild also. Seventy-five years ago land was to be had, almost anywhere, for the asking. But the people have mightily increased in number, and what spare acres we once had have been mostly taken up. Alaska is left, but no one wants to go there. There are a few millions of inaccessible or arid acres in the Far West, but they are growing less every year. So when Oklahoma, a fertile tract right in the middle of the country, is thrown like a handful of gold eagles to the people, there is a certain madness in the eager haste with which it is grabbed. Be it remembered that plenty of land is apt to make a prosperous country. We don't want too many cities, but we can't have too many farms. The homestead policy of our Government is one of its most beneficent elements. It gives every man a chance to get a living and insures the greatest good of the greatest number.

IRRIGATION.

Kansas City Times, Sept. 25.—The Convention which assembled at Salt Lake to discuss the question of reclaiming the arid lands of the eastern slope of the Rockies has added considerably to the interest already manifested in this important topic. While rain-making experiments are not to be ridiculed, the *Times* feels like urging again the importance of Government surveys and more extended experiments with a view to utilizing this large area. The extraordinary demand for Government lands which are habitable has been shown by the rush to Oklahoma and by the tremendous pressure experienced this week in the newly ceded territory. It certainly will be a popular movement if Congress heeds this desire for homes and makes an honest effort to reclaim the lands in question, or to satisfy the people that the scheme is impracticable. One suggestion made at Salt Lake is that the Nation cede these lands to the States and that the States take upon themselves this experimental work. The question is one of immediate importance, and the country will indorse any legitimate efforts which promise investigation and experiment.

Index to Periodical Literature.

AMERICAN AND ENGLISH.

BIOGRAPHICAL.

- Andersen (Hans Christian), A School-Girl's Recollection of. Fraülein Rosa Schmatz. *St. Nicholas*, Oct., 6 pp.
- Artist (An) Who Loves Cats and Dogs, and Paints Them. W. Lewis Fraser. *St. Nicholas*, Oct., 11 pp. Illus. Sketch of J. H. Dolp and his special work.
- Blavatsky (Madame) at Adyar. Moncure D. Conway. *Arena*, Oct., 12 pp. Tells of the writer's visit to Adyar, the headquarters of Theosophy; his experiences were not favorable to Madame Blavatsky.
- Döllinger (Ignatius von). E. P. Evans. *Atlantic*, Oct., 18 pp. Döllinger's character as a man and a scholar.
- Herne (Mr. and Mrs.), Hamlin Garland. *Arena*, Oct., 18 pp. Illus. Description of the artistic work of Mr. and Mrs. James A. Herne.
- Lamperti (Francesco). *Chaperone*, Sept., 8 pp. With Portrait. Sketch of the life of the great Italian maestro.
- Lowell (James Russell). George Stewart, D.C.L., LL.D. *Arena*, Oct., 7 pp. With Portrait. Sketch of his life and work.
- Lowell (James Russell). *Meth. Mag.*, Toronto, Oct., 9 pp. With Portrait. Biographical, with notice of his poems.
- Lowell (James Russell). Richard Henry Stoddard. *N. A. Rev.*, Oct., 8 pp. A tribute to the late James Russell Lowell, who was the editor of *The Review* from 1863 to 1874.
- Macdonald (The Late Sir John). Martin J. Griffin. *Atlantic*, Oct., 13 pp. His political career.
- Mansfield (Mr. Richard). John Carboy. *Drake's Mag.*, Oct., 5 pp. Illus. Illustrating Mr. Mansfield's character acting.
- Roland (Madame). Her Trial and Execution. Francis S. Veirs. *Chaperone*, Sept., 3 pp., with Portrait.
- Thomas (Gen. George H.). Henry Stone. *Atlantic*, Oct., 8 pp. A study of his military career.
- Washington (George), The First President. M. M. Baldwin, A.M., LL.B. *Chautauquan*, Oct., 6 pp. Illus. Deals with three periods: (1) The preparatory; (2) the military; and (3) the statesman and presidential period.

EDUCATION, LITERATURE, AND ART.

- Architecture (Western), Glimpses of St. Paul and Minneapolis. Montgomery Schuyler. *Harper's*, Oct., 20 pp., Illus.
- Art Students' League of New York, Dr. John C. Van Dyke. *Harper's*, Oct., 13 pp. Illus. Its history, methods, and purposes.
- Comédie Française (the), Three Women of. Elsie Anderson De Wolfe. *Cosmop.*, Oct., 84 pp. Illus. Sketches of Madame Baretta-Worms, Mlle. Bartet, and Mlle. Riechemberg.
- Dickinson's (Emily) Letters. Thomas Wentworth Higginson. *Atlantic*, Oct., 12 pp. Fragmentary memorials of this gifted woman.
- Ionic (Post-Homeric), On Digammi in. Herbert Weir Smith. *Amer. Jour. Philology*, No. 46, 10 pp.
- Lady Clare. The Story of a Horse. Hjalmar Hjorth Boyesen. *Cosmop.*, Oct., 13 pp. Illus.
- Nibelungen-Lied (The). Andrew Ten Brook. *Chautauquan*, Oct., 9 pp. Illus. The history and general features of the famous epic.
- Plato, The Ancient Armenian Version of. Fred. C. Conybeare. *Amer. Jour. Philology*, No. 46, 18 pp.
- Semitic Languages (the), Analogy in. Abel H. Huizinga. *Amer. Jour. Philology*, No. 46, 24 pp.
- Swift (Dr.), In London with. Henry F. Randolph. *Atlantic*, Oct., 6 pp. The charge of Swift's Cynicism is refuted by his diary kept during his residence in London 1710-1713, popularly known as the Journal to Stella.
- Vergil, Servius on the Tropes and Figures of. John Leverett Moore. *Amer. Jour. Philology*, No. 46, 36 pp.

POLITICAL.

- Chili and Her Civil War. Capt. José M. Santa Cruz, Late Commander of the "Huascar." *N. A. Rev.*, Oct., 9 pp. The cause and progress of the late war by a representative of the Congressional Party.
- French Republic (the), Some Weak Spots in. Theodore Stanton. *Arena*, Oct., 9 pp. A consideration of the faults and weaknesses of the Third Republic.
- Halti and the United States. II. The Hon. Frederick Douglass. *N. A. Rev.*, Oct., 10 pp. Concluding article.
- Political Parties in America, The History of. F. W. Hewes. *Chautauquan*, Oct., 4 pp. This paper deals with the first period of our national political history ending in 1817.
- "Reciprocity" and Canada. William Henry Hurlbert. *N. A. Rev.*, Oct., 13 pp. General discussion of the subject.
- Straws. Col. Henry Watterson. *N. A. Rev.*, Oct., 10 pp. Reflections on the position of the Democratic party in relation to Presidential nominations, with special reference to ex-President Cleveland and Governor Hill.

RELIGIOUS.

- Adam, The Children of. The Rev. S. D. McConnell, D.D. *Christian Thought*, Oct., 13 pp. Considerations upon the elemental problem of conduct.
- Among the Little Gray Bonnets. Sidonie Zilla. *Meth. Mag.*, Toronto, Oct., 4 pp. Description of the Organization of Deaconesses in the M. E. Church of the United States.
- Ascetic Ideal (The). Harriet Waters Preston and Louise Dodge. *Atlantic*, Oct., 17 pp. How the Ascetic Ideal came into the early Christian Church.
- Bible (The) in English Life and Letters. The Rev. J. T. McClure, D.D. *O. & N. Test. Student*, Oct., 4 pp. The influence of the Bible upon England.
- Calvert (James)—The Hero Missionary of Fiji. The Rev. James Cooke Seymour. *Meth. Mag.*, Toronto, Oct., 14 pp. Illus. Describes the wonderful work accomplished in the Fiji Islands.
- Jesus, The Self-Consciousness of, in Its Relation to the Messianic Hope. The Rev. Albert W. Hitchcock. *O. & N. Test. Student*, Oct., 114 pp. I. Some Recent Theories. II. Criticism of these Theories.
- Jew (The Modern) and His Synagogue. The Rev. Prof. T. W. Davies, B.D. *O. & N. Test. Student*, Oct., 9 pp. Describes religious customs and observances.
- Methodism and Missions. The Rev. C. S. Eby, DD. *Meth. Mag.*, Toronto, Oct., 8 pp. The relation which Methodism bears to the mission work; the question is discussed on the lines of doctrinal teaching, organization, educational facilities, and the motive power.
- World (the), The End of. The Rev. Benj. W. Bacon. *O. & N. Test. Student*, Oct., 84 pp. Argues against the generally received notion.

SCIENCE.

- Celestial Messengers; or, Fiery Stones Hurl'd from Heaven. Gustavus Hinrichs, M.D., LL.D. *Chaperone*, Sept., 10 pp. Illus. Description of meteorites—their origin, etc.
- Desert Lake (The New). John Bonner. *Cosmop.*, Oct., 8 pp. Illus. A scientific article bearing upon the Salton Sink Lake in Colorado.
- Healing Through the Mind. Henry Wood. *Arena*, Oct., 13 pp. Discusses the cure of disease by mental treatment.
- Immunity and Contagion, the Phenomena of, An Explanation of, Based upon the Action of Physical and Biological Laws. J. W. McLaughlin, M.D. *Bacteriological World*, Sept., 17 pp.
- Microscope (The) from a Medical Point of View. Dr. Frederick Gaertner. *Arena*, Oct., 6 pp. The value of the microscope to the physician.
- Physical Life. Milton J. Greenman, Ph.B. *Chautauquan*, Oct., 5 pp. A physiological paper with special reference to the composition and action of the blood.
- Rain, Can We Make It? Gen. Robert G. Dyrenforth and Prof. Simon Newcomb. *N. A. Rev.*, Oct., 30 pp.
- Scientific Research, National Agencies for. Major J. W. Powell, Ph.D., LL.D. Director of the United States Geological Survey. *Chautauquan*, Oct., 5 pp.
- Storms (Some Great). William A. Eddy. *Cosmop.*, Oct., 9 pp. Illus. An interesting paper on the origin of storms, how they travel, etc., etc.
- Surgery, Common-Sense in. Helen M. Gardner. *Harper's*, Oct., 4 pp. A brief popular paper on some of the recent triumphs of practical surgery.
- Survival, The Scientific and Social Law of. The Rev. Wm. W. McLane, D.D., Ph.D. *Christian Thought*, Oct., 24 pp. General statement of the subject.

SOCIOLOGICAL.

- Agriculture, Science the Handmaid of. George William Hill, of the U. S. Department of Agriculture. *Chautauquan*, Oct., 4 pp.
- China, New Life in. The Hon. John Russell Young, late U. S. Minister to China. *N. A. Rev.*, Oct., 12 pp. Notes the progressive movement in China, and points out what should be the relations between that country and the United States.
- Colonists (the), Domestic and Social Life of. Edward Everett Hale. *Chautauquan*, Oct., 5 pp. Illus. Descriptive.
- Drunkenness is Curable. John F. Mines, LL.D. (Felix Oldboy). *N. A. Rev.*, Oct., 8 pp. Tells how he was cured of the disease of drunkenness by the bichloride-of-gold treatment of Dr. Keeley.
- Economic Man (The). E. L. Godkin. *N. A. Rev.*, Oct., 13 pp. Repels some of the imputations made upon the followers of Ricardo and Mill.
- Living on One's Friends. Mona Fargher Purdy. *Good Housekeeping*, Oct., 14 pp. Domestic reciprocity briefly exemplified.
- Mobs (Leaderless). H. C. Bradsby. *Arena*, Oct., 9 pp. A criticism upon the political parties.
- Nationalism, Emancipation by. Thaddeus B. Wakeman. *Arena*, Oct., 13 pp. Argues that Nationalism is the only condition of liberty.
- Peace Commissioners (the), The Massacre of. Harry L. Wells. *Cosmop.*, Oct., 9 pp. Illus. Relates the facts of the massacre of General Canby and others by the Indians.
- People Without Law. James Bradley Thayer. *Atlantic*, Oct., 12 pp. A paper in reference to our Indians.
- Roads (The Common) of Europe. John Gilmer Speed. *Lippincott's*, Oct., 4 pp. Shows that the roads of the great Nations of Europe are better than those of the United States.
- Social Science in Society. John Habberton. *Chautauquan*, Oct., 5 pp. Conclusions and applications of social science depend upon the opinion and acts of society.
- Switzerland, Peasant Life in. By an American Consul. *Meth. Mag.*, Toronto, Oct., 14 pp. Illus. Notices specially the industry, intelligence and achievements of the peasant folk of the Swiss cantons.
- Turkey, Modern Women of. Osman Bey. *Cosmop.*, Oct., 12 pp. Illus. Descriptive of the manners, customs, and mode of living of Turkish women.
- Wheat, Speculation in. B. P. Hutchinson. *N. A. Rev.*, Oct., 6 pp. General discussion of the question by the famous speculator known as "Old Hutch."

UNCLASSIFIED.

- Bohemians (The) in America. Thomas Capek. *Chautauquan*, Oct., 5 pp. Historical of the Bohemian people in America.
- Bunker Hill, The Battle of. John Clark Redpath. *Chautauquan*, Oct., 7 pp. Illus. Historical and descriptive.
- Cairo in 1890. Part First. Constance Fenimore Cooper. *Harper's*, Oct., 23 pp. Illus. Descriptive of the Egyptian capital.
- Ceylon, the Island of, A Hunting Adventure in. Capt. H. D. Smith, U.S.N. *Drake's Mag.*, Oct., 4 pp.
- Cherokees (the), The Home Life of. Elizabeth Beverly. *Chaperone*, Sept., 6 pp. Illus. Descriptive of their manners and customs; also the Cherokee alphabet.
- Chinese Funeral (An Imposing). *Drake's Mag.*, Oct. Descriptive of the funeral of the late Prince Chun, the father of the present Emperor.
- Cincinnati. Murat Halstead. *Cosmop.*, Oct., 22 pp. Illus. Historical and descriptive.
- Columbus, The Lost "Landfall" of. William Agnew Paton. *Lippincott's*, Oct., 5 pp. Different theories as to where Guanahani-San-Salvador, the island upon which Columbus landed on Oct. 12, 1492, is situated.
- Confederacy (the), The Cave-Dwellers of. David Dodge. *Atlantic*, Oct., 8 pp. Tells of the deserters from the Confederate army who lived in caves.
- Courier's (A) Ride. F. D. Millet. *Harper's*, Oct., 9 pp. Illus. An adventure in Bulgaria while serving as war correspondent in the Russo-Turkish war of 1877.
- Equinoctial (The) on the Ipswich Dunes. Frank Bolles. *Atlantic*, Oct., 5 pp. The writer's experience in the Equinoctial storm on the Dunes.
- London—Plantagenet. III. The People. Walter Besant. *Harper's*, Oct., 14 pp. Illus. Describes the trades, occupations, amusements, festivals, and home life of the common people of the Plantagenet period.
- Oyster Village (An). Jenny L. Hopkins. *Cosmop.*, Oct., 6 pp. Illus. Descriptive.
- Play-Bills (Old), Recollections of. Charles H. Pattee. *Arena*, Oct., 11 pp. A survey of the Boston stage since 1852.
- Relic (A Curious). Margaret Bisland. *St. Nicholas*, Oct., 3 pp. Illus. A part of the figurehead of the old frigate *Constitution*, the head of Andrew Jackson stolen from the bow of the ship.
- Taotai (a), A Tiffin with. Edward Bedloe. *Lippincott's*, Oct., 7 pp. An amusing description of a ceremonious luncheon with a Chinese dignitary.
- Washington and Wayne, With. Melville Philips. *Lippincott's*, Oct., 15 pp. Illus. Descriptive of Chester Valley and vicinity, and of other historic places.
- Yacht (the), The Evolution of. Lewis Heweshoff. *N. A. Rev.*, Oct., 10 pp. Shows the improvements which have been made in yacht-building in the last ten years.

GERMAN.

SCIENCE.

- Air We Breathe (The). Willi Luzzi. *Westermann's Monats-Hefte*, Brunswick, Sept., 4 pp. Chemical constitution and organic contents.
- Foreign Travel. Remhard E. Petermana. *Unsere Zeit*, Leipzig, Sept. 20 pp. A comparative study of the mountains of the Earth.
- Heligoland, The Flora of. J. Reinke. *Deutsche Rundschau*, Berlin, Sept., 19 pp. The Alga especially deserving the establishment of a botanical branch at the proposed zoological station, Heligoland being the only German land in the North Sea, in which algae flourish luxuriantly.
- Medicine, The Pretension to Heal by Natural Methods in. *Grenzboten*, Leipzig, Sept. A discussion of massage, gymnastic, dietetic, etc. measures, and a recommendation to the profession to consider them without bias.
- Power Machinery for Petty Industries. Heinrich Albrecht. *Deutsche Rundschau*, Berlin, 25 pp. Sees in the economical distribution of power on the large scale, a factor which will enable the small capitalist to compete once more on equal terms with the great capitalist.
- Time—Local, World, and Railway Time. O. Bähr. *Grenzboten*, Leipzig, Sept., 14 pp. A plea for a system of time measurement which shall give us the same date over all the earth at any given minute.
- Vienna Medical School, From the. A. Kronfeld. *Deutsche Revue*, Breslau, Sept., 17 pp. Conclusion.

SOCIOLOGICAL.

- Found by the Wayside. A. Passow. *Deutsche Revue*, Breslau, Sept., 41 pp. A social sketch of the life of Indian women of the present day.
- Ideal, A Modern. A von der Lahn. *Unsere Zeit*, Sept., 10 pp. Substitutes moral for intellectual culture.
- Public Houses in the Old Days. Hanns Bohatta. *Westermann's Monats-Hefte*, Brunswick, Sept., 5 pp. Treats of Taverns, etc., from Greek and Roman times onward.

UNCLASSIFIED.

- Berlin Street Scene (A), in 1848. Rudolph Schleiden. *Deutsche Rundschau*, Berlin, Sept. Describes the storming by the Mob of the Minister-President's hotel.
- Desert, Unto the. M. A. *Westermann's Monats-Hefte*, Brunswick, Sept., 18 pp. Sketches of East Algiers and the neighboring desert, with seven illustrations.
- Tournament (The). August v. Heyden. *Westermann's Monats-Hefte*, Brunswick, Sept., 14 pp. Illustrated.

Books of the Week.

AMERICAN.

- Buried Cities and Bible Countries. George St. Clair, F.G.S. Thos. Whittaker. Cloth, illustrations, Maps, and Diagrams, \$2.00.
- Chicago and Its Environs: A Handbook for the Traveler. L. Schick, Chicago. Cloth, 75c.
- Christ Our Teacher. Father J. B. St. Jure. Introduction by James, Cardinal Gibbons. McCauley & Kilner, Baltimore. Cloth, 60c.
- "Come Unto Me." Daily Readings on the Sayings of Christ. Mary Bradford Whiting. Thos. Whittaker. Cloth, 75c.
- Constable's Tower (The); or, the Times of Magna Charta. Charlotte M. Yonge. Thos. Whittaker. Cloth, \$1.25.
- Electricity, The Law of: A Treatise on the Rules of Law Relating to Telegraphs, Telephones, Electric Lights, Electric Railways, and other Electric Appliances. Seymour D. Thompson. Central Law Jour. Co., St. Louis. Sheep, \$5.00.
- Erie (Lake), the Battle of, History of, and Miscellaneous Papers. The Hon. George Bancroft. Robert Bonner's Sons. Cloth, \$1.00.
- Four and Five: A Story of a Lend-A-Hand Club. Edward Everett Hale. Roberts Bros., Boston. Cloth, \$1.00.
- Gospel (the), The Message of. By the late Aubrey L. Moore, M.A. Thos. Whittaker. Cloth, 75c.
- Infants, the Custody of, the Law Relating to, A Treatise on, Including Practice and Forms. Lewis Hochheimer. Harold B. Scrimger, Baltimore. Cloth, \$2.50.
- Is Man Too Prolific? H. S. Pomeroy, A.M., M.D. Funk & Wagnalls. Paper, 35c.
- Israel, the People of, History of, from the Time of Hezekiah Till the Return from Babylon. Ernest Rénan. Roberts Bros., Boston. Cloth, \$2.50.
- Mademoiselle Desroches. Translated from the French of Andre Theuriot, by Meta De Vere. Robert Bonner's Sons. Cloth, \$1.00.
- Messiah's Glory, Rays of; or, Christ in the Old Testament. D. Baron. Fleming H. Revell Co., New York and Chicago. Cloth, \$1.50.
- Negligence of Imposed Duties, Personal. C. A. Ray. The Lawyers' Co-Op. Pub. Co., Rochester. Sheep, \$6.50.
- Personal Property, The Law of, A Treatise on. Joseph J. Darlington. T. & J. W. Johnson & Co., Philadelphia. Sheep, \$5.00.
- Political Economy, Principles of. C. Gide. Translated by E. P. Jacobson. Introduction and Notes by James Bonar. D. C. Heath & Co., Boston. Cloth, \$2.00.
- Red Grange (The). Mrs. Molesworth. Thos. Whittaker. Cloth, illus., \$1.50.
- Rosario; or, the Female Monk. Matthew Gregory Lewis. Introduction by Max Maury. Laird & Lee, Chicago. Paper, illus., \$1.00.
- Saints and Sinners: A New and Original Drama of Modern English Middle-Class Life in Five Acts. H. Arthur Jones. Macmillan & Co. Cloth, 75c.
- Scapegoat (The). Hall Caine. John W. Lovell Co. Paper, 50c.
- Schliemann's Excavations: An Archaeological and Historical Study. Dr. C. Schuchardt, Director of the Kestner Museum in Hanover. With Appendix, etc., etc. Macmillan & Co., New York and London. Cloth, \$4.00.
- Statutes (Important Federal). Edited by Russel H. Curtis. Callaghan & Co., Chicago. Hf. shp., \$2.00.
- St. John Baptist de Rossi. The Life of; From the Italian. By Lady Herbert. With Introduction on Ecclesiastical Training and the Sacerdotal Life by the Bishop of Salford. J. Murphy, Baltimore. Cloth, \$1.50.
- Temple Opened (The). A Guide to the Book. The Rev. W. H. Gill, A.M. J. B. Lippincott Co., Phila.
- Woman's Club (The): A Practical Guide and Handbook. Olive Thorn Miller. T. S. Book Co. Cloth, \$1.00.

Current Events.

Wednesday, September 23.

President Harrison grants a full pardon to Robert Sigel, son of General Sigel, who was convicted of forgery committed in connection with pension claims. Governor Hill addresses the Democracy at Poughkeepsie. The Rev. Howard MacQueary, under sentence of suspension, withdraws from the Episcopal Church and joins the Universalists. The Rev. Hugh Price Hughes, editor of the *Methodist Times*, of London, and Colonel H. S. Olcott, president of the Theosophical Society, arrive at New York City. Princeton, Rutgers, the University of New York, and Union Seminary begin the fall term.

The Odessa correspondent of *The News*, London, reports a steady movement of Russian troops westward; the *Krems Zeitung*, Berlin, says: "It is believed that Russia meditates an attempt to force an entrance into Roumania." Counsel in behalf of the Chilean Government applies to Justice Jeune, of London, to restrain the company owning the steamship *Moselle* from parting with the \$750,000 in bullion brought from Montevideo, except to the Bank of England for storage; the Justice decides that the bullion should remain in the Bank of England.

Thursday, September 24.

The Nebraska Republican State Convention meets at Lincoln, and nominates State officers. The monument to the Tammany Regiment, Forty-second New York, is unveiled at Gettysburg. A charter of the National Woman's Alliance is filed with the Secretary of State. Yale, Harvard, and Williams begin the fall term. Col. H. S. Olcott lectures on "Theosophy and Madame Blavatsky," in New York City.

The Porte sends a circular to the Powers in explanation of the Dardanelles affair. The first colony of Hebrew emigrants sent to the Argentine Republic by Baron Hirsch, consisting of 150 families, arrives at Buenos Ayres. La Marquise de Talleyrand-Perigord, wife of the younger brother of the Duc de Talleyrand, dies in Paris.

Friday, September 25.

The cricket match between the Gentlemen of England and the All-Philadelphia Eleven begins at Philadelphia. The Rev. Dr. S. D. Burchard, author of the famous aliteration, dies at Saratoga. At Trinity Cathedral, in Cleveland, the Rev. Howard MacQueary is formally deposed from the Protestant Episcopal Church by Bishop Leonard.

The Canadian House, by a vote of 101 to 86, adopts the majority report, exculpating Sir Hector Langevin from the charge of complicity in dishonest practices. Premier Abbott in a speech asks Great Britain to take steps to place Canada in a position to negotiate a reciprocity treaty with the United States. Emperor William appoints the Grand Duke of Hesse-Darmstadt a general of infantry and a field-marshal of the Empire.

Saturday, September 26.

Governor Pattison, of Pennsylvania, calls an extra session of the Senate to investigate charges against the financial officers of the State. The challenge of Governor Russell, of Massachusetts, to publicly debate the political issue, is accepted by Hon. Henry Cabot Lodge. Many cities and towns in New England are threatened with water famine. A severe shock of earthquake is felt throughout Illinois, Indiana, Tennessee, and Kentucky. Carl Schurz resigns the management of the Hamburg-American Packet Company.

It is announced that San Domingo has abolished the free list on imports from all countries except the United States. Russian troops manœuvre by electric lights on the Roumanian frontier. The Roumanian Government is concentrating troops on the frontier. Certain German newspapers protest against any part of the Russian loan being taken by German banks. It is announced that Augustin Daly has made a contract with Lord Tennyson for the sole production in England and America of the Laureate's new three-act comedy; it is to be first produced in New York next winter. The French Government subscribes to the relief fund for the Consuegra flood sufferers in Spain.

Sunday, September 27.

The annual convention of the Brotherhood of Locomotive Engineers is held in Jersey City. The Mayor of Spartansburg, S. C., is fatally shot by a negro. An entire family perish in a prairie fire in Minnesota. Hon. J. Sloat Fassett, Republican nominee for Governor, leaves New York City on a stumping tour through the State; during the day he receives a visit from Mr. Halford, private Secretary to the President. Professor C. W. Hodge dies at Princeton.

M. Ribot, French Minister of Foreign Affairs, in a speech at the unveiling of a statue of General Faidherbe at Bapaune, congratulates France upon the position she occupies, and especially upon the good understanding with Russia. It is stated that the Czar has promised to visit Emperor William. Emperor Francis Joseph is splendidly received at Prague, the capital of Bohemia. It is expected that the French Senate will give prompt attention to the Bill admitting American Pork.

Monday, September 28.

A long conference is held at the White House regarding the state of affairs in Chili; it is reported that Americans have been ill-treated in Santiago, and that the United States Legation is virtually in a state of siege; nothing has been heard from Minister Egan since Saturday. Mr. Fassett, the Republican candidate for Governor, speaks at Utica, Lowville, and Watertown. Mr. Flower, the Democratic candidate for Governor, receives many visitors at the Hoffman House in New York City. Many schools in the West are closed on account of the hot weather; serious drouth prevails. The Philadelphians win the cricket match. John W. Mackay and party arrive in New York City in the private car, Grassmere, having made the trip from the Pacific to the Atlantic in 4 days, 12 hours, and 28 minutes.

Chancellor von Caprivi, of Germany, declares in a speech that no European government desires war. Russia continues warlike preparations in the East. There are fears of an outbreak in British Burmah. The funeral of Grand Duchess Paul is solemnized in Moscow.

Tuesday, September 29.

The Massachusetts Democratic State Convention renominates William E. Russell for Governor. The annual convention of the National Civil Service Reform League is held in Buffalo; the report of the special committee contains a severe criticism on the manner in which the last census was taken, asserting that partisanship produced incompetency. The Norwegians of Brooklyn celebrate the anniversary of the discovery of America by Lief Ericsson, in 1002.

A dispatch from the City of Mexico, reports a revolt in Guatemala City in which 500 lives were lost, and also that Barillas has declared himself Dictator. The Literary Congress at Neuchatel discusses the American Copyright Law, and expresses the wish that the clause providing that books shall be reprinted in the United States be rescinded. A dispatch from St. Petersburg, in relation to the famine in Russia, says that the distress is greater than it has been for centuries. The Pope blesses a congregation of 60,000 persons. Five bishops are consecrated in St. Paul's Cathedral, London. The White Star Line steamer *Tenonic* arrives at Queenstown making the eastern passage eighty-eight minutes faster than any previous record. Dr. Dreyfus is installed Chief Rabbi of France.

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